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# IRANISCHE TEXTE

HERAUSGEBEN VON GEORGES DUDARD

Heft 7

## Zamyād Yašt

Introduction, Avestan Text, Iranian Glosses

By

ALFRED HINSLEY

WIESBADEN 1984

EDWIG REICHERT VERLAG

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ALMUT HINTZE · ZAMYĀD YAŠT

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1049 / 95

Universität Hamburg

Seminar für Geschichte  
und Kultur des

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CIP-Einheitsaufnahme der Deutschen Bibliothek

Zamyād Yašt : introduction, Avestan text, translation, glossary

/ by Almut Hintze. -

Wiesbaden : Reichert 1994

ISBN 3-88226-785-2

NE: Hintze, Almut [Hrsg.]

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Printed in Germany

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# નાદીરને મીત્રતાની સાથે

## Preface

The text and translation of the Zamyād Yašt published here is based on my more comprehensive and detailed work in German, *Der Zamyād-Yašt*. Edition, Übersetzung, Kommentar. Wiesbaden: Dr. Ludwig Reichert Verlag, 1994, which is a revised version of my doctoral dissertation directed by Professor Johanna Narten at Erlangen University. For discussion of individual passages in the text as well as the justification of the translation the reader is referred to that book.

In that work, the text and translation of the Zamyād Yašt is split up into individual stanzas, so that the reader finds, for each stanza, the Avestan text, variant readings, translation and commentary in one place. However, it seemed useful also to have a version in which the text runs continuously for the benefit of the reader who wishes to get a general idea of the text. In order to make the translation more accessible to the general reader, and to members of the Zoroastrian community in particular, the language chosen for the translation here is English. The glossary is intended to be of assistance to students wishing to embark upon the study of the Avestan language.

I am very grateful to Dr. Elizabeth Tucker, one of my teachers from Oxford University, for kindly looking through the manuscript of this book at various stages and giving me valuable suggestions about the English translation and the glossary. Mr Farrokh Jal Vajifdar (London) has given me useful hints, too. I would also like to thank my friend Nadir Godrej (Bombay) for making the translation more poetic. To him this little book is dedicated.

It is hoped that this booklet may prove useful to students of the Avestan language and to friends and followers of Zarathushtra's religion.

Almut Hintze

Berlin, September 1994

## Introduction

The Zamyād Yašt (= Yašt 19) is a hymn (MP *yašt* 'prayer, worship') that forms part of the text corpus called the Avesta, the holy texts of the Mazdayasni-ans, who follow the religion founded by their prophet Zarathushtra. The language of these texts is an old North-East Iranian dialect of which, however, no documents outside the Avesta have been preserved. The language of the Avesta is therefore simply called Avestan.

The date of the Avestan texts and the date of Zarathushtra's lifetime is difficult to establish and much disputed among scholars. However, there is at least a consensus that the texts belonging to the Avesta are not all from the same time but date from different periods. This can be seen from the language, which reflects a later stage of development in some of the texts than in others, as well as from the contents of the texts, since the texts do not represent a uniform stage of development of the religion.

The oldest parts of the Avesta are embedded in the middle of the 72 chapters of the Yasna ('worship'). The recitation of the Yasna accompanies the preparation and offering of the juice of the Haoma-plant mixed with sacrificial water, milk and other ingredients, but the text recited stands only partly in relationship to the ritual action. The oldest parts of the Avesta are called the Gāthās ('songs') and the authorship of these 17 songs is attributed by indigenous tradition as well as by most Avestan scholars to Zarathushtra himself. The Gāthās themselves enclose in their middle the Yasna Haptañhāiti ('worship in seven chapters'), the very centre of the Yasna-ceremony. The language of the Gāthās, the Yasna Haptañhāiti and four holy prayers (Y 27.13 *Ahuna Vairiia*, Y 27.14 *Aṣəm vohū*, Y 27.15 *Yejhē hātqm*, Y 54.1 *Airiia-man Išiiia*) is called Old Avestan, because the language of these texts is more archaic than the language of the rest of the Avesta, which is called Young Avestan.

The text corpus of the Younger Avesta is much larger than that of the Older Avesta. In addition to the remaining chapters of the Yasna, to the Younger Avesta belong the Vispered, the Vidēvdād, some minor texts such as the Niyāyišns, Gāhs, Sīrōza and Āfrīngāns, and the Yašts. The 24 chapters of the Vispered (from Av. *vīspe ratauuō* 'all the Ratus') are liturgical texts which are inserted into the Yasna in the Yasna-ceremony. The Vidēvdād (Av. *vī-daēuua-dāta* 'law of those who reject the Daēvas')<sup>1</sup> contains purity laws in 22 chapters. This text gives valuable insight into the private life of Mazdayasni-ans of the post-Achaemenian period. The five Niyāyišns are texts of praise and prayers to various Yazatas ('venerable ones'). The Gāhs are the five prayers each to be recited at a certain time of the day. Each of the two Sīrōzas contains a list of the thirty days of the month named after the Yazatas who are praised on the individual days. The Āfrīngāns are blessings pronounced on various occasions.

<sup>1</sup> On the meaning of the name see BENVENISTE, "Que signifie Vidēvdād?". *Henning Memorial Volume*, London 1970, 37-42.

A substantial and important part of the Younger Avesta is constituted by the 21 resp. 22 Yašts<sup>2</sup>. These are hymns not only to Ahura Mazdā, the highest god, but also to various other Yazatas. In fact, the hymns to Ahura Mazdā (Yt 1), to the Aməša Spəntas (Yt 2), Aša Vahišta (Yt 3) and Haurvatāt (Yt 4) are rather short and formulaic compilations compared to the longer and more original hymns to Anāhitā (Yt 5), Tištrya (Yt 8), Mithra (Yt 10), the Fravašis (Yt 13), Vərəθraγna (Yt 14), Aši Vanhī (Yt 17) and Zamyād (Yt 19). Each Yašt is attributed to a certain day of the month whose genius is praised in the respective Yašt. The order of the Yašts corresponds to the order of the days of the month as it is fixed in the Sīrōza.

In spite of the fact that it has not been possible to reconstruct a metrical pattern which is applied with consistency in the Yašts, the Yašts seem to be metrical poetry. This emerges from a definite preponderance of verse-lines counting eight syllables. Thus, for instance, in the Zamyād Yašt a whole series of stanzas consists of eight-syllabic verses, e.g. Yt 19.92-96. The numerous exceptions from the regular eight- or twelve-syllabic verse may be explained in that the original metrical pattern has not been preserved consistently in the text-form of the Yašts which has come down to us.

The Zamyād Yašt is attributed to the 28th day of the month, the day of the Earth. From this the Yašt has its name (Av. *zam-* 'earth'). However, only a very small portion of the Zamyād Yašt deals with the earth and even that part is not a proper hymn with an opening and closing formula of praise, but much more a list of names of mountains found in the land of the Iranians. The first and the last stanza of the section on the earth are narratives telling about the primordial mountains, the lofty Haraitī and the Zərədāza-mountain (stanza 1), out of which all other mountains, whose names are given in stanzas 2-6 and which number 2244 (stanza 7), were to arise. The last stanza of that section tells how the land, over which these mountains extend, was divided among the three social groups, namely the priests, the warriors and the farmers (stanza 8).

It is only from stanza 9 of the Zamyād Yašt that the proper hymn starts, but it is not the Earth that is being praised but the *xʷarənah-* (MP *zwarrah* 'fortune, glory, splendour'). The praise of the *xʷarənah-* is the proper theme of the Zamyād Yašt and it continues throughout the hymn until the end in stanza 96. One gets the impression that stanza 9-96 form an independent hymn to *xʷarənah-* which was only combined with stanza 1-8, the section on the Earth, in order that the whole Yašt might be attributed to the day of the Earth, the 28th day of the month, because the *xʷarənah-* does not have its own day in the Mazdayasnian calendar.

The hymn to *xʷarənah-*, i.e. stanza 9-96 of the Zamyād Yašt, deals with divine and human beings who owned or desired the *xʷarənah-*, and tells what they did

<sup>2</sup> The number of Yašts depends on whether the Srōš Yašt transmitted in the Yasna (Y 57 = Yt 11a) is counted as one of the Yašts.

when they possessed the *xʷarənah-* or what they did in order to get hold of it. Two types of *xʷarənah-* are distinguished in that hymn: the *xʷarənah-* belonging to the Kauui-dynasty (Av. *kauuacēm xʷarəno*) and the gleaming *xʷarənah-* (Av. *axʷarəntəm xʷarəno*). The *xʷarənah-* of the Kauui-dynasty belonged to Ahura Mazdā when he created the world, to the Aməša Spəntas, to all other Yazatas and the Renovators and Saviours (stanza 9-24). Furthermore, it accompanied the Rulers of the Pešdadian dynasty, Haošiianha, Urupi.azinauuant and Yima. But Yima lost the *xʷarənah-*, because he had started to lie. Along with the *xʷarənah-* Yima also lost his rule and kingdom and started to wander about on the earth unhappily. The *xʷarənah-* left Yima three times in the shape of a bird of prey and each time it flew away it was grasped in turn by Mithra and the heroes Thraētaona and Kərəsāspa. The references to the names of the heroes gives an opportunity to the poets to tell stories about their heroic feats, especially their slaying of the dragon (26-44).

The praise of the gleaming *xʷarənah-* forms the centre of the hymn (stanza 45-69). The gleaming *xʷarənah-* does not accompany divine and human beings but is desired by them. Spənta Mainiiu and Anra Mainiiu desire it and send out their swiftest messengers to catch it. There is a description of the race between the Fire and the Dragon Dahāka, each of whom wants to get hold of the *xʷarənah-*, but just as one of them wants to grab it, he is frightened by the threatening words of his adversary. The *xʷarənah-* escapes to Lake Vourukaša and at the bottom of the deep lake the Yazata, the Lord Apam Napāt, grabs it (45-54). Then the Turanian Fraγrasiian comes along to the lake wanting to catch the *xʷarənah-*. He throws off his clothes and jumps naked into the water trying to grasp the *xʷarənah-*. But the *xʷarənah-* escapes and at the place to which it has escaped a new bay emerges. Very angry Fraγrasiian comes out of the water speaking words of abuse. Then he starts a second and a third attempt, which are described in the same way and remain likewise without success. With each failed attempt Fraγrasiian speaks more words of abuse (55-64). This is followed by a description of the region of Lake Kašaoiia and the Haētumant, which is full of *xʷarənah-* (65-69).

In the remaining part of the hymn it is again the *xʷarənah-* of the Kauui-dynasty that is praised. The *xʷarənah-* of the Kauui-dynasty accompanied the individual rulers of that dynasty whose names are listed, especially Kauui Hao-srauua, who defeated the Turanian Fraγrasiian (70-77). The *xʷarənah-* of the Kauui-dynasty also accompanied Zarathushtra so that he could think, speak and act according to the religion and, with the help of the Ahuna-Vairiia-prayer, chase all demons under the earth. It is this *xʷarənah-* which accompanied Kauui Vištāspa so that he could defeat all enemies of the new religion (78-87). Finally, the *xʷarənah-* of the Kauui-dynasty accompanies the 'victorious one among the saviours' (Yt 19.89 *saosiianqam vərəθrājanam*), that is Astuuat.ərəta, and his friends, when he brings about the renovation of the world (Av. *frašō.kərəti-*). Astuuat.ərəta, the son of Vispa.tauruuairī, steps forth from Lake Kašaoiia brandishing his victorious missile, his gaze making the whole corporeal world in-



destructible. Anra Mainiiu is completely defeated and retreats powerless (88-96).

This last section describing the renovation of the world is unique in the whole of the Avesta, since it is the most detailed description of the eschatological events that has come down to us. Apart from this, the Zamyād Yašt contains also other unique and original passages, such as the description of the contest between the Fire and Aži Dahāka, or the episode of the three failed attempts of the Turanian Fraŋrasiian to get hold of the gleaming *xʾarənah-*. The detailed geographical description of the region of the Haētumant is unique in the Avesta, too. This hymn contains several pearls of Avestan literature which render it well worth reading.

## Zamyād Yašt

Avestan Text<sup>3</sup> and Translation

1. *paoiriō gairiš ham.hištaŋ<sup>1</sup>*  
*spitama zaraθuštra*  
*paiti āiia zəmə<sup>1a</sup> haraiti barš*  
*hā hama \*pairi.saēte<sup>2</sup>*  
*frāpaiiā<sup>3</sup> daŋhūs<sup>4</sup> ā*  
*\*upaošan<sup>b</sup> hāscā<sup>5</sup>*  
*bitiō<sup>5a</sup> zərəθazō<sup>6</sup> gairiš*  
*pārəntarəm<sup>7</sup> arəθō<sup>7a</sup> manušahe*  
*hāmō hasciŋ \*pairi.saēte<sup>2a</sup>*  
*frāpaiiā<sup>3a</sup> daŋhūs<sup>4a</sup> ā*  
*\*upaošan<sup>b</sup> hāscā<sup>5b</sup>*  

'The first mountain to arise,  
 o Spitāma Zaraθuštra,  
 on this earth (was) the lofty Haraiti;  
 the whole of it extends around  
 both up to the western lands and  
 (up to) the eastern (lands).  
 The second mountain (to arise was)  
 Zərəθaza, the other half of Manuša;  
 the whole of it extends around  
 both up to the western lands and  
 (up to) the eastern (lands).'
2. *ahmaŋ haca garaiiō fraozšiiŋ*  
*\*usaδā<sup>1</sup> ušidarənō*  
*ərəziŋfiasca<sup>1a</sup> fraorəpō*  
*xsruuō<sup>1b</sup> ərəzuro<sup>2</sup>*  
*haptavō<sup>2a</sup> būmiiō<sup>3</sup>*  
*aštəmō<sup>3a</sup> raoḍitō*  
*naomō<sup>4</sup> mazišuuā<sup>5</sup>*  
*dasəmō aŋtarə.daŋhuš<sup>6</sup>*  
*aēuuəndasō ərəzišō<sup>7</sup>*  
*duuadasō<sup>7a</sup> vāiti.gaēsō<sup>8</sup>*  

'From there grew forth the mountains:  
 Usaδā Ušidarəna  
 and the mountain ərəziŋfia,  
 as the sixth ərəzura,  
 as the seventh Būmiiā,  
 as the eighth Raoḍita,  
 as the ninth Mazišuuant,  
 as the tenth Aŋtarə.daŋhu,  
 as the eleventh ərəziša,  
 as the twelfth Vāiti.gaēsa;'
3. *ādaranasca<sup>1</sup> baiianasca*  
*iškātāca<sup>2</sup> upāiri.saēna<sup>3</sup>*  
*kəso.taθəδra<sup>4</sup> + vaŋra<sup>5</sup>*  
*duua hamənkuna<sup>5a</sup> pauuuata*  
*ašta.vašanō<sup>5b,6</sup> pauuuata*  
*ašta.auruuəntō<sup>6a,7</sup> \*frānkauuō<sup>8</sup>*  
*caβārō viδβana<sup>9</sup> kaofō*  

'and Ādarana and Baiiana,  
 and Iškata Upāiri.saēna,  
 Kəso.taθəδrā (and) Vaŋrā,  
 the two rocky mountains hooked  
 together, the Eight-Pass mountains,  
 the Eight-Runner peaks,  
 the Four-Viδβana mountains.'

<sup>3</sup> The numbers following individual Avestan words indicate that there are variant readings in the manuscripts. The numbers are identical with those in my critical edition of the text.

4. *aēzarasca*<sup>1</sup> *maēnarasca*<sup>1b</sup>  
*vāzōbrikaēca*<sup>2</sup> *asaiiāca*<sup>3</sup>  
*tuōaskaēca*<sup>4</sup> *višauuāca*<sup>5</sup>  
*draošiūuāca*<sup>6</sup> *sāiriūuāca*  
*naḥuṣmāca*<sup>7</sup> *kakahiiūca*<sup>8</sup>  
*aṇtarō.kanḥaca*<sup>9</sup>
5. *\*siciḍāuuasca*<sup>1</sup> *ahuranasca*<sup>2</sup>  
*raēmanasca*<sup>2a</sup> *aša.stōmbanasca*<sup>3</sup>  
*uruṇiiō.vāiōimiōkaēca*<sup>4</sup>  
*\*asanuuāca*<sup>5</sup> *\*usaomasca*<sup>6</sup>  
*ušta.x<sup>a</sup>arēnāca* *siiāmaka*<sup>7</sup>  
*\*vafrauūca*<sup>7a</sup> *vouruśasca*<sup>8</sup>
6. *yahmiiā.jatarasca*<sup>1</sup> *aḍutauuāca*<sup>2</sup>  
*spitauuarēnāca*<sup>3</sup> *spōṇlō.dātasca*  
*kadruua.aspasca*<sup>3a</sup> *kaoirisasca*<sup>4</sup>  
*taērasca barō.sraianō*<sup>4a</sup>  
*baranasca*<sup>5</sup> *frāpaiiāca gairiś*  
*<sup>6</sup>udriiasca raēuuāca gairiś*<sup>6</sup>  
*yaēšqmcā*<sup>6a</sup> *parō mašiiāka*<sup>6b</sup>  
*\*aiβitaēḍca*<sup>7</sup> *\*spašitaēḍca*<sup>8</sup>  
*gairinqm*<sup>8a</sup> *nāmām*<sup>9</sup> *dābarō*
7. *caṇḇarasca*<sup>1a</sup> *aḍa garaiiō*  
*spitama zaraḍušta*  
*caṇḇarōsatōmca*<sup>1b</sup> *duuaēca*<sup>1</sup> *saite*  
*duuaēca*<sup>1</sup> *hazāṇre*
8. *yauuaḥ anu aipi*  
*\*aēte*<sup>1</sup> *garaiiō viśastarō*<sup>2</sup>  
*višpēm*<sup>2a</sup> *auuaḥ aipi draonō bažat*<sup>3</sup>  
*aḍaurunaēca*<sup>3a</sup> *raḍaēšlāica*<sup>3b</sup>  
*vāstruāica*<sup>3c</sup> *šsuiiēte*<sup>3d</sup>

'Aēzaxa and Maēnaxa,  
the two Vāxōbrikā and the two Asaiiā,  
the two Tuōaskā and the two Višauuā,  
Draošiūuant and Sāiriūuant,  
Naḥuṣmant and Kakahiiu  
and the Aṇtarō.kanḥa(-mountains).'

'Sicidauua and Ahurana,  
Raēmana and Aša.stōmbana  
and the two Uruṇiiō.vāiōimiōkā,  
Asanuuant and Usaoma,  
Ušta.x<sup>a</sup>arēnah and Siiāmaka,  
Vafrauuant and Vouruśa.'

'Yahmiiā.jatara and Aḍutauuah,  
Spitauuarēnah and Spōṇtō.dāta,  
Kadruua.aspa and Kaoirisa,  
and the peak of Barō.sraian,  
Barana and the mountain Frāpaiiā,  
Udriia and the mountain Raēuuant,  
and the other mountains to whom  
the mortals have given names formerly  
(taking them) from walking on and ob-  
serving (the mountains).'

'Thus there are,  
o Spitāma Zaraḍušta,  
two thousand and two hundred  
and forty-four mountains.'

'Over all this space  
over which these mountains extend  
the share for the priest, the warrior  
and for the farmer who breeds cattle  
has been established.'

## Karde I

9. *uyrēm kauuaēm x<sup>a</sup>arēnō*  
*mazdaḍālēm yazamaide*  
*aš.vandrēm*<sup>1</sup> *uparō.kairīm*  
*ḍamnay<sup>a</sup>haṇlēm*<sup>2</sup> *varōcaṇ<sup>a</sup>hantēm*<sup>3</sup>  
*yaozšliuuantēm*  
*laraḍālēm*<sup>4</sup> *aṇiiāis dāmān*

'We worship the mighty Glory of the  
Kauui-dynasty created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

10. *yaḥ asti ahurahe mazdā*  
*yaḍa dāmān daḍaḥ ahurō mazdā*  
*pouruca vohuca pouruca srīraca*  
*pouruca abdaca*<sup>1</sup> *pouruca fraśaca*  
*pouruca bāmiiāca*<sup>1a</sup>

'(The Glory,) which belongs to Ahura  
Mazdā, so that Ahura Mazdā creates  
the creatures, the many good ones, the  
many beautiful ones, the many marvel-  
lous ones, the many excellent ones,  
the many radiant ones.'

11. *yaḥ kərənauuqñ*<sup>1</sup> *frašəm ahum*<sup>1a</sup>  
*+ azarōsəṇlēm*<sup>2</sup> *+ amarōšantēm*<sup>3</sup>  
*afriḍiiaṇlēm apuiiaṇlēm*<sup>3a</sup>  
*yauuaējim*<sup>4</sup> *yauuaēsūm*<sup>4a</sup>  
*vasō.ršaḍrēm*  
*yaḥ irista*<sup>4b</sup> *paiti usəhištān*  
*jasāt juuaiiō*<sup>5</sup> *amərəxtiś*  
*daḍaite*<sup>6</sup> *frašəm vasna*<sup>7</sup> *aṇhuś*

'So that they may make life excellent,  
ageless, without decay,  
not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.  
When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

12. *būn*<sup>1</sup> *gaēḍā amaršantīś*<sup>2</sup>  
*yā ašahe saṇ<sup>a</sup>hantīś*  
*\*niś + taḥ*<sup>3</sup> *paiti druzš nāšāite*<sup>4</sup>  
*yaḍāḥ aiβiciḥ jaṇmaḥ*  
*ašauuanēm mahrkavāi*  
*aom cūrēmca*<sup>5</sup> *stimca*<sup>6</sup>  
*āḍaḥca*<sup>7</sup> *\*maire*<sup>7a.8</sup> *uāšātaēca*<sup>8</sup>  
*mairiō*<sup>9</sup> *aḍa*<sup>10</sup> *\*aratuš*<sup>10a</sup>

'The world of Truth will be undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'

13. *<sup>1a</sup>ahe raiia x<sup>a</sup>arēnanḥaca*  
*tām*<sup>1b</sup> *yazāi surunuuaṭa yasna*<sup>1</sup>

'On account of his splendour and glory  
I will worship him with audible venera-

uγrəm kauuaēm x'arənā  
mazdabātəm zaovrābhiō  
uγrəm kauuaēm x'arənō  
mazdabātəm yazamaide  
+haoma<sup>2</sup> +yō<sup>2</sup> gauua  
[ = Ny 1,16 barəsmāna  
hizuo<sup>4</sup> daphaṇha<sup>5</sup> mqvaca  
vacaca śīiaovnaca zaovrābhiasca  
aršuxōacēbhiasca vāγzibhiō<sup>6</sup>  
<sup>7</sup>yeṇhē hāṭəm āaṭ yesnē paitī  
vajhō<sup>8</sup> mazdā ahurā vaēvā  
ašāṭ hacā yāṇhacā  
tqscā ] tāscā yazamaide

tion, the mighty Glory of the Kauui-dynasty, created by Mazdā (I will worship him) with libations. We worship the mighty Glory of the Kauui-dynasty, created by Mazdā with Haoma mixed with milk, with sacrificial grass, with skill of tongue and formulation, with word and deed, and with libations and with correctly uttered words. In the worship of which (male Entities) of those who exist and in the worship of which (female Entities) the Wise Lord knows what is better according to Truth, we worship these (male) and these (female Entities).'

## Karde II

14. uγrəm kauuaēm x'arənō  
mazdabātəm yazamaide  
aš.vandrom<sup>1</sup> uparō.kairīm  
vāmanāḡhaṇtəm<sup>2</sup> varəcaḡhaṇtəm<sup>3</sup>  
yaozštīuuaṇtəm  
laraḡātəm<sup>4</sup> aṇiūiāš dāman

'We worship the mighty Glory of the Kauui-dynasty created by Mazdā, the highly praised, supreme worker, determined, energetic, skilful, overcoming the other creatures.'

15. yaṭ asti<sup>1</sup> aməšanəm spəṇtanəm  
zsaētənəm \*varəzi.dāiṭranəm<sup>1a</sup>  
\*bərəzatəm<sup>2</sup> aiβiīāmanəm<sup>3</sup>  
tarzanəm āhūriianəm  
yōi aiβiīejaṇhō<sup>4</sup> ašauuanō

'Which belongs to the Incremental Immortals, the shining ones, whose eyes are powerful, the lofty, aggressive ones, the brave, lordly ones, who are free from danger, the truthful ones.'

16. <sup>1a</sup>yōi hapta hamō.manaḡhō  
yōi hapta hamō.vacaḡhō  
yōi hapta hamō.śīiaovnāḡhō  
yaēšqam<sup>1b</sup> asti haməm manō  
haməm vacō haməm śīiaovnəm  
hamō +ptāca<sup>1</sup> frasāstaca<sup>1c</sup>  
yō dabuuā ahurā mazdā<sup>2</sup>

'The seven, who think alike, the seven, who speak alike, the seven, who act alike. Who have the same thought, the same word, the same deed, the same father and master, the creator Ahura Mazdā.'

17. yaēšqam aṇiū aṇiūche<sup>1b</sup>  
uruuānəm aiβi.vāēnaiti<sup>1</sup>  
marəvβəṇtəm<sup>2</sup> humataēšu  
marəvβəṇtəm<sup>2</sup> hūrtāēšu  
marəvβəṇtəm<sup>2</sup> huvarštaēšu  
marəvβəṇtəm<sup>2</sup> garō nmānəm<sup>2a</sup>  
yaēšqam raoršnāḡhō paṇlānā  
āuuaiiatəm auui zaovrā

'Of whom one looks upon the soul of the other, while thinking of good thoughts, while thinking of good words, while thinking of good deeds, while thinking of the House of Welcome. Whose paths are light when they draw near to the libations.'

18. yōi həṇti āṇḡham dāmanəm  
yaṭ ahurahe mazdā  
dātarasca marəzštārasca<sup>1a</sup>  
vβarəzštārasca aiβiīāzštārasca  
nipātarasca<sup>1b</sup> nišharətarasca<sup>1</sup>

'Who are the creators and formers, the fashioners and guardians, the protectors and watchers of these creatures of Ahura Mazdā.'

19. taēciṭ yōi vasna frašəm ahum dāvən  
+azarəšəṇtəm<sup>1</sup> +amarəšəṇtəm<sup>2</sup>  
afrivīiaṇtəm apuiiaṇtəm  
[ (= Yt 19.11) yauuaējīm<sup>4</sup>  
yauuaēšūm<sup>4a</sup> vasō.zsəvərəm  
yaṭ irisla<sup>4b</sup> paiti usəhištən  
jasāṭ juuaiti<sup>5</sup> amərərētis  
davaite<sup>6</sup> frašəm vasna<sup>7</sup> aṇhuš }

'It is they who will make life excellent according to wish, ageless, without decay, not rotting, not putrefying, living forever, thriving forever, ruling as it wishes. When the dead will rise, (then) will come the one without decay reviving (the dead) (and) life will create excellent things according to its own wish.'

20. [ (= Yt 19.12) būn<sup>1</sup> gaēvā  
amarəšəṇtīs<sup>2</sup>  
yā ašahe saḡhaitīs  
+niš +taṭ<sup>3</sup> paiti druxš nāšāile<sup>4</sup>  
yaḡāt aiβiīcīt jaγmaṭ  
ašauuanəm mahrkaṭāi  
aom ciṭrəmcā<sup>5</sup> stīmcā<sup>6</sup>  
āvāca<sup>7</sup> \*maire<sup>7a.8</sup> nāšātaēca<sup>8</sup>  
mairiū<sup>9</sup> avā<sup>10</sup> \*aratuš<sup>10a</sup> ]  
ahe ratia ... (= Yt 19.13)...  
... tāscā yazamaide

'The world of Truth will be undecaying from generation to generation. Falsehood will be returned to the place where it had come from to destroy the truthful one, himself, his family and existence. The (female) villain will be terrified and the lawless (male) villain will disappear.' On account of his splendour ... and these (female Entities) we worship.'

## Karde III

21. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdābātəm yazamaide*  
*aš.vandram uparō.kairim*  
*ṽamnaγ<sup>h</sup>hantəm varəcaγ<sup>h</sup>hantəm*  
*yaorzštiuuantəm* ]  
*taraδātəm*<sup>1a</sup> *anīiāiš dāman*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

22. *yaṭ asti mañiuuanəm*  
*yazatanəm gaēvīianəmca*  
*zātanəmca azātanəmca*<sup>1</sup>  
*frašō.carəvram saosīianəmca*

'(The Glory,) which belongs to the  
spiritual and corporeal adorable ones,  
the born and unborn  
Renovators and Saviours.'

23. *taēciṭ yōi frašəm vasna ahum dāvən*  
*+ azarəšəntəm*<sup>1</sup> *+ amarəšəntəm*<sup>2</sup>  
*afriūianəm apuiianəm*<sup>3</sup>  
[ (= Yt 19.11) *yaūuaējim*<sup>4</sup>  
*yaūuaēsūm*<sup>4a</sup> *vasō.xšavram*  
*yaṭ irista*<sup>4b</sup> *paiti usəhištən*  
*jasāt juuaitō*<sup>5</sup> *amərəztiš*  
*dāvəite*<sup>6</sup> *frašəm vasna*<sup>7</sup> *anhuš* ]

'It is they who will make life excellent  
according to wish, ageless, without  
decay, not rotting, not putrefying,  
living forever, thriving forever,  
ruling as it wishes.  
When the dead will rise, (then) will  
come the one without decay reviving  
(the dead) (and) life will create excel-  
lent things according to its own wish.'

24. [ (= Yt 19.12) *būn*<sup>1</sup> *gaēvā*  
*amarəšəntiš*<sup>2</sup>  
*yā ašahe saγ<sup>h</sup>hantiš*  
*+ niš + taṭ*<sup>3</sup> *paiti druxš nāšāite*<sup>4</sup>  
*yabāṭ aiβiciṭ jaγmat*  
*ašauuanəm mahrkavāi*  
*aom cūvramca*<sup>5</sup> *stīmca*<sup>6</sup>  
*āvāca*<sup>7</sup> *\*maire*<sup>7a</sup> *uāšātaēca*<sup>8</sup>  
*mairiio*<sup>9</sup> *avā*<sup>10</sup> *\*aratus*<sup>10a</sup> ]  
*ahē rana* (= Yt 19.13) ...  
... *tāscā yazamaide*

'The world of Truth will be  
undecaying  
from generation to generation.  
Falsehood will be returned to the place  
where it had come from  
to destroy the truthful one, himself, his  
family and existence. The (female) vil-  
lain will be terrified and the lawless  
(male) villain will disappear.'  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde IV

25. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdābātəm yazamaide*  
*aš.vandram*<sup>1</sup> *uparō.kairim*  
*ṽamnaγ<sup>h</sup>hantəm*<sup>2</sup> *varəcaγ<sup>h</sup>hantəm*<sup>3</sup>  
*yaorzštiuuantəm*  
*taraδātəm*<sup>4</sup> ] *anīiāiš dāman*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

26. *yaṭ upaṇhacaṭ haošīianəm*<sup>1</sup>  
*paraδātəm*  
*darəγəmcīṭ aipi*<sup>2</sup> *zruuānəm*  
*yaṭ xsaiata paiti būnim haptavīianəm*  
*dāēuuanəm mašīianəmca*  
*yāvβəm pairikanəmca*  
*sāvram kaotīəm karafnəmca*  
*yō janaṭ duua vrišūva*  
*māzanīianəm dāēuuanəm*  
*varəvīianəmca druuatəm*  
*ahē rana* ... (= Yt 19.13) ...  
... *tāscā yazamaide*

'(The Glory,) which accompanied  
Haošīianha Paraδāta,  
for a long time,  
so that he ruled over the earth of seven  
parts, over demons and mortals,  
over wizards and witches,  
over commanders, seers and ritualists.  
Who slew two thirds  
of the gigantic demons, of the deceitful  
ones who have made their (bad) choice.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde V

27. *uγrəm kauuaēm* [ (= Yt 19.9)  
*xʾarənō*  
*mazdābātəm yazamaide*  
*aš.vandram*<sup>1</sup> *uparō.kairim*  
*ṽamnaγ<sup>h</sup>hantəm*<sup>2</sup> *varəcaγ<sup>h</sup>hantəm*<sup>3</sup>  
*yaorzštiuuantəm*  
*taraδātəm*<sup>4</sup> ] *anīiāiš dāman*

'We worship the mighty Glory  
of the Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

28. *yaṭ upaṇhacaṭ tarməm*  
*urupi.azinauuantəm*<sup>1.2</sup>  
*yaṭ xsaiata paiti būnim haptavīianəm*  
*dāēuuanəm mašīianəmca*

'Which accompanied the brave  
Urupi.azinamant,  
so that he ruled over the earth of  
seven parts, over demons and mortals,

yāṇβāṃ pairikaṇqma  
sāṇrām kauiṇam karafnaqma

29. yaṭ bauuaṭ aiβi.vaniiā  
vīspe daēuua mašiiāca  
vīspe yātauuō pairikāšca  
yaṭ barata aṇrēm<sup>1</sup> mañiiu  
framitēm aspahē kəhrpa  
θrisatēm aiβi.gāmanqma  
uua<sup>2</sup> pairi zomō karana  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

over wizards and witches,  
over commanders, seers and ritualists.<sup>7</sup>

'So that he overcame  
all demons and mortals,  
all wizards and witches.  
(It accompanied him) when he rode the  
Evil Spirit transformed into the shape  
of a horse, for thirty years  
around both edges of the earth.  
On account of his splendour ...  
and these (female Entities) we worship.'

### Karde VI

30. uṇrēm kauuaēm [ (= Yt 19.9)  
x<sup>ar</sup>ənō  
mazdādātēm yazamaide  
aš.vandrēm<sup>1</sup> uparō.kairīm  
θamnaṇ<sup>2</sup> hañtēm<sup>2</sup> varəcaṇ<sup>3</sup> hañtēm<sup>3</sup>  
yaorštiiuuañtēm  
taradātēm<sup>4</sup> ] añiiāš dāmān

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

31. yaṭ upaṇhacaṭ<sup>1a</sup> yim yimēm<sup>1b</sup>  
xsaētēm<sup>1c</sup> huuqṇβēm<sup>1d</sup>  
darəṇmēṭ aiṇi zruuānēm<sup>1e</sup>  
yaṭ xsaiaia<sup>1f</sup> paiti būmim<sup>1g</sup>  
haptanṇiṇm<sup>1h</sup>  
daēuuanqma [ (= Yt 19.26)  
mašiiānqma  
yāṇβāṃ pairikaṇqma  
sāṇrām<sup>1i</sup> kauiṇam ] karafnaqma<sup>1m</sup>

'(The Glory,) which accompanied  
shining Yima of good herds  
for a long time,  
so that he ruled over the earth  
of seven parts,  
over demons  
and mortals  
over wizards and witches,  
over commanders, seers and ritualists.'

32. <sup>1a</sup>yō uzbaraṭ<sup>1b</sup> haca<sup>1</sup> daēuuaēibniō<sup>2</sup>  
uīe ištīšca<sup>3</sup> saokāca<sup>3a</sup>  
uīe fšaonišca<sup>4</sup> vaṭβāca

'Who brought up from the demons  
both prosperity and reputation,  
both flocks and herds,

uīe x<sup>ar</sup>əṇō<sup>5</sup> frasastīšca<sup>6</sup>  
yeṇhe<sup>6a</sup> xsaṇrāda<sup>7</sup> x<sup>ar</sup>airiim<sup>8</sup>  
+ tū<sup>8</sup> astu<sup>9</sup>  
uīe x<sup>ar</sup>əṇō<sup>10</sup> ajiāmne<sup>11</sup>  
amarəšaṇta<sup>12</sup> pasu.vira<sup>12a</sup>  
aṇhaošmne<sup>13</sup> āpa.uruuaire<sup>13a</sup>

both contentment and honour.  
Under whose reign let that which is  
edible exist:  
(let) both kinds of the food (be) undi-  
minishing, cattle and men undecaying,  
water and plants not drying up.'

33. yeṇhe<sup>1a</sup> xsaṇrāda<sup>1</sup>  
noiṭ<sup>1b</sup> aotām<sup>1c</sup> āṇha noiṭ garəmēm<sup>1d</sup>  
noiṭ zauruua<sup>1e</sup> āṇha<sup>1e</sup> noiṭ  
mərəvdiu<sup>1f</sup>  
noiṭ araskō<sup>2</sup> daēuuo.dātō<sup>2a</sup>  
para anādruxtōi<sup>3</sup>  
para aḥmāt yaṭ hīm<sup>4</sup> aēm  
draorəṇm<sup>5</sup> vācim<sup>5a</sup> aṇhaivīm<sup>5b</sup>  
cinmāne paiti.barata<sup>6</sup>

'Under whose reign  
there was no frost, no heat,  
no old age, no  
death,  
no envy created by demons:  
before his not-lying<sup>4</sup>,  
before he took up  
the false word, the untrue one  
into his endeavour.'

34. āaṭ yaṭ hīm<sup>1</sup> aēm<sup>1a</sup>  
draorəṇm<sup>2</sup> vācim<sup>2a</sup> aṇhaivīm<sup>2b</sup>  
cinmāne<sup>3</sup> paiti.barata<sup>4</sup>  
vaēnəmənəm<sup>4a</sup> aḥmāt<sup>5</sup> haca x<sup>ar</sup>əṇō  
mərəṇahe kəhrpa frašusaṭ<sup>5a</sup>  
auuaēnō<sup>5b</sup> x<sup>ar</sup>əṇō fraēštō<sup>6</sup>  
yō yimō xsaētō huuqṇβō  
brāsaṭ<sup>7</sup> yimō ašātō<sup>7a</sup>  
džuš.manahiiāca<sup>8</sup> hō slərətō<sup>9</sup>  
uidāraṭ<sup>10</sup> upairi zqm<sup>10a</sup>

'When he had taken up  
this false word, the untrue one,  
into his endeavour,  
the Glory flew away from him visibly  
in the shape of a bird.  
Not seeing the Glory shining Yima  
of good herds was driven off.  
Unhappy Yima started to wander about  
and being laid low because of his evil-  
mindedness he kept himself hidden on  
the earth.'

35. pavirīm<sup>1a</sup> x<sup>ar</sup>əṇō apauṇmata<sup>1b</sup>  
x<sup>ar</sup>əṇō yimaṭ<sup>1</sup> haca xsaētāṭ<sup>2</sup>  
šusaṭ<sup>2a</sup> x<sup>ar</sup>əṇō yimaṭ<sup>2b</sup> haca  
vīuuahūšāṭ<sup>2c</sup>  
mərəṇahe<sup>3</sup> kəhrpa vārəṇahe<sup>4</sup>  
aom x<sup>ar</sup>əṇō haṇḡšuruuuiata<sup>4a</sup>  
mivtrō yō<sup>4b</sup> vouru.gaoiiaotlīs<sup>4c</sup>

'For the first time the Glory went away;  
the Glory, from shining Yima.  
The Glory hastened away from Yima,  
the son of Vivasvant,  
in the shape of a bird of prey.  
That one, the Glory, Miθra seized,  
(Miθra) of wide pastures,

<sup>4</sup> There is an error of logic. It should be: 'before his lying'.

yō sruṭ.gaošō<sup>4d</sup> hazaṇra.yaozštis<sup>4e</sup>  
 miθrēm<sup>4f</sup> viṣpaṇqam<sup>4g</sup> dažiunqam  
 daṇhupaitim yazamaide  
 yim fradaṇaṭ ahurō<sup>4h</sup> mazdā<sup>4i</sup>  
 x'arənaṇ'hastoməm  
 mañiauuuqam yazatanqam

36. yaṭ bitim<sup>1a</sup> x'arəno apanəmata<sup>1b</sup>  
 x'arəno yimaṭ<sup>1c</sup> haca xšaētlāt<sup>1d</sup>  
 śusaṭ<sup>1e</sup> x'arəno yimaṭ haca  
 viuuuṇhuṣāt<sup>1f</sup>  
 mərəṇahe<sup>1g</sup> kəhrpa vərəṇnahe<sup>1h</sup>  
 aom x'arəno haṇḡsuruuiata<sup>1i</sup>  
 višo<sup>1j</sup> puθrō āvβiānōis<sup>1k</sup>  
<sup>1k</sup> višo sūraiā<sup>1l</sup> θraētaonō  
 yaṭ<sup>1m</sup> ās mašiānqam<sup>1n</sup> vərəθrauuanqam<sup>1o</sup>  
 vərəθrauuaštəmō<sup>1p</sup> añiiō<sup>2</sup>  
 zaraṇuṣtrāt

37. yō janaṭ azim<sup>1a</sup> dahākəm [ (= Y 9,8)  
 θrizafanəm<sup>4</sup> θrikaməṇəḡəm<sup>5</sup>  
 x'suuas.āšim<sup>6</sup> hazaṇrā.yaozštīm<sup>7</sup>  
 aš.aojaṇhəm<sup>8</sup> daēuuim<sup>9</sup> + drujim<sup>10</sup>  
 aṇəm gaēvāuuuiō<sup>11</sup> druuantəm<sup>12</sup>  
 yam aš.aojastəməm + drujim<sup>13</sup>  
 fraca kərəntaṭ aṇrō<sup>14</sup> mañiius<sup>15</sup>  
 aoi<sup>16</sup> yam astuuaiim gaēvəm<sup>17</sup> ]  
 mahrkai aṣahe gaēvanqam

38. yaṭ<sup>1a</sup> θritim<sup>1b</sup> x'arəno apanəmata  
 x'arəno yimaṭ<sup>1c</sup> haca xšaētlāt<sup>1d</sup>  
 śusaṭ<sup>1e</sup> x'arəno yimaṭ haca viuuuṇhuṣāt<sup>1f</sup>  
 mərəṇahe kəhrpa vərəṇnahe<sup>1g</sup>  
 aom x'arəno haṇḡsuruuiata<sup>1h</sup>  
 naire.manā<sup>1i</sup> kərəsāspō<sup>1j</sup>

whose ears hearken and who has a  
 thousand skills. We worship Miθra  
 the Lord of all lands,  
 whom Ahura Mazda created  
 as the most endowed with Glory  
 among the spiritual adorable ones.'

'When the Glory went away for the sec-  
 ond time, the Glory from shining Yima,  
 the Glory hastened away from Yima,  
 the son of Vivasvant,  
 in the shape of a bird of prey.  
 That one, the Glory, θraētaona seized,  
 (θraētaona,) the son of the āvβiia-  
 clan, of the heroic family,  
 so that he was among victorious men  
 the most victorious, apart from  
 Zaraṇuṣtra.'

'Who slew the Dragon Dahāka,  
 who had three mouths, three heads,  
 six eyes, a thousand skills,  
 the very mighty, devilish Falsehood,  
 evil for the world, the deceitful one,  
 whom the Evil Spirit brought forth  
 as the mightiest Falsehood  
 against the corporeal world, for the  
 destruction of the world of Truth.'

'When the Glory went away for the  
 third time, the Glory from shining  
 Yima, the Glory hastened away from  
 Yima, the son of Vivasvant, in the  
 shape of a bird of prey.  
 That one, the Glory,  
 manly-minded Kərəsāspa seized

yaṭ ās<sup>1k</sup> mašiānqam<sup>1l</sup> uṇranqam<sup>1m</sup>  
 aojištō<sup>1n</sup> añiiō zaraṇuṣtrāt<sup>1o</sup>  
 nairiiaiaṭ<sup>2</sup> parō<sup>2a</sup> \*həm.varətoṭ<sup>3</sup>

39. yaṭ<sup>1a</sup> dym upaṇhacaṭ<sup>1b</sup>  
 yā<sup>1c</sup> uṇra<sup>1d</sup> naire<sup>1e</sup> həm.varətiš<sup>1f</sup>  
<sup>1f</sup> nairiiqm həm.varətim<sup>2</sup> yazamaide  
 ərəβə.əṇḡqam<sup>3</sup> az'afniiqm<sup>3a</sup>  
 āsitō.gātum<sup>3b</sup> jaṇāurum<sup>4</sup>  
 yā upaṇhacaṭ kərəsāspəm<sup>4a</sup>

40. yō janaṭ<sup>1a</sup> azim sruuarəm<sup>1b</sup>  
 yim aspə.garəm nərə.garəm<sup>1</sup>  
 yim viṣauuāntəm<sup>1c</sup> zairitəm  
 yim upairi viš<sup>2</sup> + araobaṭ<sup>2</sup>  
 x'suuacpaiia<sup>3</sup> + vanaita.barəšna<sup>4</sup>  
 yim upairi viš + araobaṭ  
 ārštiiō.barəza zairitəm<sup>5</sup>  
 yim upairi kərəsāspō  
 aiaṇha pitum pacata  
 ā rapitβinəm zruuānəm  
 tafsai<sup>6</sup> hō mairiiō [ (= Y 9,11)  
 x'isai<sup>6a</sup>  
 frqš aiaṇhō<sup>19</sup> frasparaṭ<sup>20</sup>  
 yaēšiaṇti<sup>21</sup> āpəm + parāṇhāṭ<sup>22</sup>  
 parqš<sup>23</sup> tarštō<sup>24</sup> apatacaṭ<sup>25</sup> ]  
 naire.manā kərəsāspō

41. yō janaṭ  
 gaṇdarəβəm<sup>1</sup> yim zairi.pāšnəm  
 yō apataṭ viṇafārō<sup>2</sup>  
 mərəxšānō<sup>2a</sup> gaēvā astuuaitiṣ aṣahe  
 yō janaṭ<sup>2b</sup>  
 hunauuō yaṭ pavānaia<sup>3</sup> nauua<sup>4</sup>  
 hunauuasca<sup>4a</sup> niuuikahe<sup>5</sup>  
 hunauuasca<sup>5a</sup> dāštaiānōis<sup>5b</sup>

so that he was among strong men  
 the mightiest, apart from Zaraṇuṣtra,  
 on account of his manly defence.'

'Since the mighty, manly defence  
 accompanied him.  
 We worship the manly defence, which  
 is always on its feet, without sleep,  
 which is awake even when lying on the  
 bed, which accompanied Kərəsāspa.'

'Who slew the horned Dragon,  
 the horse-devouring, man-devouring,  
 poisonous, yellow one.  
 On whom the poisonous plant grew  
 at the tail as high as a tree.  
 On whom the poisonous plant grew  
 as high as a spear, on the yellow one.  
 On whom Kərəsāspa  
 cooked his meal in an iron pot  
 around midday.  
 The villain became hot  
 and started sweating;  
 forwards he kicked against the pot,  
 he wanted to upset the boiling water.  
 Frightened manly-minded  
 Kərəsāspa jumped aside.'

'Who slew  
 Gaṇdarəβa, who had a yellow heel, who  
 rushed about with wide-open mouth  
 to destroy the world of Truth;  
 who slew  
 the nine sons of Pavāna,  
 the sons of Niuuika,  
 the sons of Dāštaiāni;

yō jana! <sup>5c</sup>

zarañiio, pusem<sup>6</sup> hitāspem<sup>7</sup>  
varəšaomca dānāianəm  
pitaonəmca<sup>8</sup> aš.parikəm<sup>9</sup>

42. yō jana! <sup>1a</sup> arəzō.šamanəm<sup>1</sup>  
nairiigam.həm. \* varəliuuantəm<sup>2</sup>  
tazməm frāzūstəm ... uštəm<sup>3</sup>  
jirəm<sup>4</sup> zbarəmnəm<sup>4a</sup> jirāurum<sup>5</sup>  
afrakatacim<sup>6</sup> + barō.zuśəm<sup>7</sup>  
apa.disəm<sup>8</sup> + añiñi dāuru<sup>9</sup>  
apastanañhō<sup>9a</sup> galō.arəzahe<sup>10.11</sup>

43. yō jana! <sup>1a</sup> snāuuiōkəm<sup>1</sup>  
yim sruuō.zanəm<sup>2</sup> ašəngō.gāum<sup>3</sup>  
hō auuavā viiāzmaniitā  
apərənāiiu<sup>4</sup> ahmi nōi! pərənāiiu<sup>4a</sup>  
yezi bauuāni<sup>4b</sup> pərənāiiu<sup>4a</sup>  
zqm carəm kərənuuauāne  
asmanəm ravəm kərənuuauāne

44. auuanaicni spəntəm mañiium  
haca raorəšna<sup>1</sup> garō nmāna<sup>1</sup>  
uspataiieni<sup>2</sup> aqrəm mañiium  
arəyāta haca \* daozañ<sup>2a</sup> ha<sup>2a</sup>  
tē mē vāšəm<sup>2b</sup> vāñaiñāte<sup>3</sup>  
spəntasca mañiuiš aqrasca  
yezi məm nōi! janāi  
naire.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
ləm \* jana! nair.manā<sup>4</sup> kərəsāspō<sup>5</sup>  
auua apənəm gaiiehe  
{fra}sānəm<sup>6</sup> uštānahe<sup>7</sup>  
ahe raiia ... (= Yt 19.13) ...  
... tāscā yazamaide

who slew

Hitāspa of golden diadem, and Varə-  
šauua, the son of Dāna, and Pitaona  
accompanied by powerful witches.'

'Who slew Arəzō.šamana  
skilled in manly defence,  
the brave, popular, desired one, the  
lively, moving around, vigilant one,  
running in the first battle-line, rejoic-  
ing in booty, turning away the spear  
to another one, (the spear) of someone  
... whose battle has been joined (?).'

'Who slew Snāuuiōka who  
had leaden jaws and hands of stone.  
He boasted in the following way:  
"I am a minor, not yet of full age.  
When I come of age  
I will make the earth into my wheel,  
I will make the sky into my chariot!"'

'I will fetch down the Bounteous Spirit  
from the radiant House of Welcome,  
I will raise up the Evil Spirit  
from the tumultuous Hell.  
Both shall pull my chariot,  
the Bounteous and the Evil Spirit —  
provided that manly-minded Kərəsāspa  
does not kill me."  
Manly-minded Kərəsāspa struck him  
down for the end of his life,  
for the destruction of his vitality.  
On account of his splendour ...  
and these (female Entities) we worship.'

## Karde VII

45. uṛəm<sup>1b</sup> ar<sup>2</sup>arələm<sup>1</sup> r<sup>1</sup>arənō  
mazdaōāləm yazamaide  
aš.vandrəm<sup>2</sup> uparō.kairim<sup>2a</sup>  
vāmnay<sup>2</sup>hañtəm<sup>3</sup> varərañ<sup>2</sup>hañtəm<sup>3</sup>  
yaorəštruuanətm<sup>3a</sup>  
taraōāləm<sup>3b</sup> añnāiš dāman

46. yahmi paiti \* parətaēde<sup>1</sup>  
spəntasca mañiuiš aqrasca  
aēlahmi paiti a! <sup>2</sup> ar<sup>2</sup>arəte<sup>3</sup>  
aōāl \* aštō<sup>4</sup> frañharəcaia!  
\* āsištō<sup>5</sup> katarasci!  
spəntō mañiuiš<sup>5a</sup> aštəm<sup>6</sup> frañharəcaia!  
<sup>7</sup>vohuca manō ašəmca vahištəm  
ātrəmca<sup>8</sup> ahurahe mazdā puvṛəm  
aqrō mañiuiš<sup>5a</sup> aštəm<sup>8a</sup> frañharəcaia!<sup>7</sup>  
akəmca manō aēšəməmca<sup>8b</sup>  
rruui.drum<sup>9</sup>  
azimca<sup>9a</sup> dahākəm  
spitiurəmca<sup>10</sup> yimō.kərəntəm

47. aōāl \* fraša<sup>1a</sup> həm.rāzanata<sup>1</sup>  
ālarš<sup>1b</sup> mazdā ahurahe  
viti auuavā mañhānō<sup>2</sup>  
aēta! r<sup>2</sup>arənō hañərəfsānc<sup>3</sup>  
ya! ar<sup>2</sup>arələm<sup>4</sup>  
āat hē<sup>4a</sup> paskāt fraduuarat  
ažiš vrizafā duždaēnō  
\* viti<sup>4a</sup> zaršavṛəm<sup>5</sup> daomnō

48. inja<sup>1</sup> auuat hañdaēsanay<sup>2</sup>ha<sup>2</sup>  
ātarš<sup>2a</sup> mazdā ahurahe  
yezi aēta! niisāñhe  
ya! ar<sup>2</sup>arələm

'We worship the mighty gleaming Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

'For which the Bounteous and the Evil  
Spirit struggled against each other,  
for this one, which is gleaming.  
Then each one sent forth  
his swiftest messengers: The Boun-  
teous Spirit sent forth as his messenger  
Good Thinking and Best Truth  
and the Fire, the son of Ahura Mazdā.  
The Evil Spirit sent forth as his mes-  
senger Bad Thinking and Rage,  
whose attack is cruel,  
and the Dragon Dahāka,  
and Spitiura who cut Yima to pieces.'

'Then the Fire of Ahura Mazdā  
stepped forward (to the contest)  
thinking thus:  
"I want to grab this Glory  
which is gleaming!"  
Then the three-mouthed, evil-minded  
Dragon ran forward from behind him  
uttering words of abuse thus:'

'Inja! Bear that in mind,  
Fire of Ahura Mazdā:  
If you seize this  
gleaming one,

frā θβam paiti apāva  
 nōiṭ apaiia uzraocaiiāi  
 :qm paiti ahuraδātām<sup>2b</sup>  
 θrāvraī aṣahe gaēvanam  
 aδa<sup>3</sup> ātarš zasta paiti  
 apa.gəuruuuiat<sup>4</sup>  
 frazšni<sup>5</sup> uštāuō.cinahiiā<sup>6</sup>  
 yaṭa ažiš<sup>7</sup> + biβiuuā<sup>8</sup> + āṇha<sup>9</sup>

49. ādā<sup>1</sup> fraśā hām.duuarat<sup>2</sup>  
 ažiš θrizafā<sup>3</sup> duzdaēnō<sup>3a</sup>  
 uiti auuava manhānō<sup>4</sup>  
 aētaṭ rʾarənō haṇgrəfsānc<sup>5</sup>  
 yaṭ aʾarələm  
 āaṭ hē paskāl hām.rāzaiia<sup>5a</sup>  
 ātarš mazdā ahurahe  
 uiti vacšbiš<sup>6</sup> aojanō

50. tinja<sup>1</sup> auuat haṇdaēsaiian<sup>2</sup> ha<sup>2</sup>  
 aze<sup>3</sup> θrizafəm dahāka  
 yezī aētaṭ nūāsāṇhe  
 yaṭ aʾarələm  
 frā θβam zadanha<sup>4</sup> paiti uzuzšānc  
 zafarō<sup>5</sup> paiti uzraocaiieni  
 nōiṭ apaiia afrapatāi<sup>6</sup>  
 :qm paiti ahuraδātām  
 mahrkai aṣahe gaēvanam  
 aδa<sup>7</sup> ažiš gauua paiti  
 apa.gəuruuuiat  
 frazšni<sup>8</sup> uštāuō.cinahiiā<sup>8a</sup>  
 yaṭa<sup>8b</sup> ātarš<sup>8c</sup> + biβiuuā<sup>8</sup> + āṇha<sup>9</sup>

51. aētaṭ<sup>1</sup> rʾarənō frapinuua<sup>2</sup>  
 auui<sup>3</sup> :raiio vouru.kašəm  
 ā.dim hadra haṇḡsuruuuiat<sup>3a</sup>  
 apqm napā auruuat.aspō

I will fall upon you!  
 Thereafter you will not blaze up  
 upon the Earth created by Ahura  
 to protect the world of Truth!  
 Thereupon the Fire withdrew  
 his two hands  
 because of prudent love of his own life,  
 as the Dragon was terrifying.'

'Then the three-mouthed, evil-minded  
 Dragon ran forward (to the contest)  
 thus thinking:  
 "I want to grab this  
 gleaming Glory!"  
 Then the Fire of Ahura Mazdā stepped  
 (to the contest) from behind him  
 uttering words thus:'

' "Tinja! Bear that in mind,  
 three-mouthed Dragon Dahāka:  
 If you seize this  
 gleaming one,  
 I will flare up at your buttocks.  
 I will blaze up at your mouth.  
 Thereafter you will not walk about  
 upon the Earth created by Ahura  
 to destroy the world of Truth!"  
 Thereupon the Dragon withdrew  
 his two hands  
 because of prudent love of his own life,  
 as the Fire was terrifying.'

'This Glory surged forward  
 to Lake Vourukaša.  
 At once seized it  
 Apām Napāt, owner of swift horses,

taṭca<sup>4</sup> izuciti<sup>5</sup>  
 apqm napā auruuat.aspō  
 aētaṭ rʾarənō haṇgrəfsānc  
 yaṭ aʾarələm  
 \*bunc<sup>5a</sup> zrauanhō gufraht  
 bunc jafranqm vairiuanqm

52. bərəzaupləm<sup>1a</sup> ahurəm ršəvrim<sup>1</sup>  
 ršəcləm apqm napātəm  
 auruuat.aspəm yazamaide  
 ariānəm zauuanō.sūm<sup>2</sup>  
 yō \*nəṛōš<sup>2a</sup> daḍa  
 yō \*nəṛōš<sup>2a</sup> tataša<sup>3</sup>  
 yō upāpō yazalō  
 sruṭ.gaošōləmō<sup>3a</sup> asti yeziminō<sup>4</sup>

53. āaṭ<sup>1</sup> vō kasciṭ mašiiānqm<sup>1a</sup>  
 uiti mraoṭ ahurō mazdā  
 āi aṣāum zaraṭuštra  
 rʾarənō aʾarələm<sup>1b</sup> isaēta<sup>2</sup>  
 + aṭa<sup>3</sup> + urunō<sup>3</sup> hō<sup>4</sup> rātanqm  
 raošni.ršutəm<sup>5</sup> iśāṇhaēta<sup>6</sup>  
 + aṭa<sup>6a</sup> + urunō<sup>6a</sup> hō<sup>6a</sup> rātanqm  
 pouru.ršutəm<sup>8</sup> iśāṇhaēta<sup>8a</sup>  
 + aṭa<sup>9</sup> + urunō<sup>9</sup> hō<sup>10</sup> rātanqm<sup>11</sup>

54. ləm<sup>1</sup> hacāt aṣiṣ  
 pouruš.rʾāvra<sup>2</sup> spāra.dāšta<sup>3</sup>  
 sūra ḡuśca vāstraheca  
 ləm hacāt vərəθrəm višpō.aharəm<sup>4</sup>  
 amāniṇṇəin tarō.yārəm<sup>5</sup>  
 āaṭ ana vərəθra hacimnō<sup>5a</sup>  
 vanāt \*haēnā \*yā<sup>5b</sup> rruuišiiētiš<sup>6</sup>  
 āaṭ ana vərəθra hacimnō<sup>5a</sup>  
 vanāt \*višpō \*iḡiṣaiianō<sup>7</sup>

desires it  
 Apām Napāt, owner of swift horses:  
 "I want to grab this  
 gleaming Glory,  
 at the bottom of the unfathomable lake,  
 at the bottom of the deep bays."  
 'We worship the high, ruling Lord,  
 shining Apām Napāt,  
 owner of swift horses.  
 The male, who prospers through liba-  
 tions, who created the men,  
 who fashioned the men, the adorable  
 one who lives in the waters, whose ears  
 hear best when he is being worshipped.'

' "Whoever of you mortals,"  
 — thus spake Ahura Mazdā,  
 o truthful Zaraṭuštra, —  
 "desires for himself the gleaming Glory,  
 in this way he may seek to gain radiant  
 strengthening among the gifts for the  
 soul. In this way he may seek to gain  
 much strengthening among the gifts for  
 the soul. In this way he may seek to  
 gain among the gifts for the soul . . ."

' "Reward will accompany him, grant-  
 ing much well-being, granting prosper-  
 ity, ruling over cattle and pasture.  
 Victory will accompany him all days,  
 defeat (of enemies) in (their) attack  
 (will accompany him) over the years.  
 Accompanied by this victory he will  
 defeat blood-thirsty hostile armies.  
 Accompanied by this victory  
 he will defeat all foes."



ahē raiia r'arənahāca  
 tam yazāi surunuvata yasna  
 urəm az'arətam r'arəno  
 mazdānətam zəndrabito  
 urəm az'arətam r'arəna  
 mazdānətam yazamaide  
 + haama + yō<sup>7a</sup> gauua ... (= Yt 19.13)  
 . taeaa yazamaide

On account of his splendour and glory  
 I will worship him with audible vener-  
 ation, the mighty, gleaming Glory, cre-  
 ated by Mazdā (I will worship) with  
 libations. We worship the mighty,  
 gleaming Glory created by Mazdā  
 with Haama mixed with milk ...  
 and these (female Entities) we worship.

## Karde VIII

55. urəm az'arətam<sup>1</sup> (= Yt 19.45)  
 r'arəno  
 mazdānətam yazamaide  
 aš vaṇdram<sup>2</sup> uparō, kairim  
 θamnan<sup>3</sup> haṇlām<sup>3</sup> varəraṇ<sup>4</sup> haṇlām<sup>3</sup>  
 yaorəstivuanlām  
 tarəbānām ] aṇiūāš dāman

'We worship the mighty gleaming  
 Glory  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

56. yaṭ isat<sup>1</sup> mairuō turuō<sup>1b</sup> fraṇrase<sup>2</sup>  
 zrauaṇhō<sup>3</sup> vouru.kašāhe<sup>3a</sup>  
 maṇnō apa.spaiiat<sup>4</sup> vastrā  
 taṭ r'arəno isō yaṭ asti  
 airiianəm dāziunəm  
 zātānəm<sup>5</sup> azātānəmca  
 yaṭca ašaonō zaraṇuštarahe  
 a taṭ<sup>6</sup> r'arəno frazgaḥata  
 7 taṭ r'arəno apatacaṭ<sup>7</sup>  
 taṭ r'arəno apa.hūaṭ<sup>8</sup>  
 aḥa<sup>8a</sup> hāu<sup>9</sup> apaṇzārō buuaṭ<sup>10</sup>  
 zrauaṇhō vouru.kašāhe  
 vairi<sup>4</sup> yō haosrauū<sup>11</sup> nqma

'(The Glory,) which the Turanian vil-  
 lain Fraṇrasiian desired out of Lake  
 Vourukaša. (He was) naked, he had  
 thrown aside his garments desiring this  
 Glory which belongs to the Aryan  
 lands, the born and unborn, and which  
 belongs to truthful Zaraṇuštara.  
 He dashed forward to the Glory,  
 the Glory rushed away,  
 the Glory escaped.  
 Thereupon emerged that inlet  
 of Lake Vourukaša,  
 the bay called "Well-Famed".'

57. āaṭ us.pataṭ fraṇrase turo<sup>1a</sup>  
 aš, varəcō  
 spitama zaraṇuštara

'Then Fraṇrasiian the very strong  
 Turanian,  
 o Spitama Zaraṇuštara,

zrauaṇhaṭ haca vouru.kašāṭ  
 aṇam daonrīm<sup>1</sup> daomnō  
 + vā<sup>2</sup> vā<sup>3</sup> yaṇna<sup>4</sup> aḥmāi  
 nōiṭ taṭ r'arəno pairi.abaom  
 yaṭ asti airiianəm dāziunəm  
 zātānəm azātānəmca  
 yaṭca<sup>5</sup> ašaonō zaraṇuštarahe

came out of Lake Vourukaša  
 speaking evil words of abuse:  
 "vā vā yaṇna aḥmāi!  
 I have not been able to get hold of that  
 Glory which belongs to the Aryan  
 lands, the born and unborn and which  
 belongs to truthful Zaraṇuštara!"

58. 4 uuaēm<sup>1</sup> ḥam.raēḍβaiieni  
 vīspa tarūca<sup>2</sup> ršūdraca<sup>3</sup>  
 masanaca vaṇhanaca sraiiianaca  
 + vβazjaiti<sup>4</sup> ahurō mazdā  
 patišā<sup>5</sup> dāman dāvānō  
 āaṭ auua.pataṭ fraṇrase turo<sup>5a</sup> aš, varəcō  
 spitama zaraṇuštara  
 auuī zranō vouru.kašəm

'I will mix up everything,  
 both solid and liquid, because of  
 its greatness, goodness and beauty.  
 Ahura Mazdā becomes oppressed  
 when creating the hostile creatures."  
 And Fraṇrasiian the very strong Tura-  
 nian, o Spitama Zaraṇuštara,  
 went down to Lake Vourukaša.'

59. āṭbūlīm<sup>1</sup> maṇnō apa.spaiiat<sup>1</sup> vastrā  
 taṭ r'arəno isō yaṭ asti  
 airiianəm dāziunəm<sup>2</sup>  
 (= Yt 19.56) zātānəm<sup>5</sup> azātānəmca  
 yaṭca ašaonō zaraṇuštarahe  
 ā taṭ<sup>6</sup> r'arəno frazgaḥata  
 7 taṭ r'arəno apatacaṭ<sup>7</sup>  
 taṭ r'arəno apa.hūaṭ<sup>8</sup>  
 aḥa<sup>8a</sup> hāu<sup>9</sup> apaṇzārō buuaṭ<sup>10</sup> }  
 zrauaṇhō vouru.kašāhe  
 vairi<sup>4</sup> yō vāijhazdā<sup>3</sup> nqma

'For the second time (he was) naked, he  
 had thrown aside his garments desiring  
 that Glory which belongs to the Aryan  
 lands, the born and unborn, and which  
 belongs to truthful Zaraṇuštara.  
 He dashed forward to the Glory,  
 the Glory rushed away,  
 the Glory escaped.  
 Thereupon emerged that inlet  
 of Lake Vourukaša, the bay  
 called "Giver of the Very Good".'

60. āaṭ us.pataṭ fraṇrase turo<sup>1a</sup>  
 aš, varəcō  
 spitama zaraṇuštara  
 zrauaṇhaṭ haca vouru.kašāṭ  
 aṇam daonrīm daomnō  
 + vā<sup>2</sup> vā<sup>3</sup> yaṇna<sup>3</sup> aḥmāi<sup>4</sup>  
 + auuava<sup>5</sup> vā<sup>6</sup> yaṇna<sup>7</sup> kahmāi

'Then Fraṇrasiian the very strong  
 Turanian,  
 o Spitama Zaraṇuštara,  
 came out of Lake Vourukaša  
 speaking evil words of abuse:  
 "vā vā yaṇna aḥmāi  
 auuava vā yaṇna kahmāi!

nōi! ta! x'arəno pairi.abaom  
ya! asti airianam dāiunam  
[ (= Yt 19.57) zātanam azātanamca  
ya!ca<sup>5</sup> ašaonō zaraṇuštarahe ]

61. [ (= Yt 19.58) \*uuaēm<sup>1</sup>  
hqm.raēθβaiicni  
vīspa taršuca<sup>2</sup> xšūdraca<sup>3</sup>  
masanaca vanhanaca sroianaca  
+vβqzaiti<sup>4</sup> ahurō mazdā  
paitiā<sup>5</sup> dāman dāvanō  
āa! auua.pata! fraṇrase tūrō aš.varēcā<sup>6</sup>  
spitama zaraṇuštarahe ]  
auui zraiiō vouru.kašam

62. āvritim apa.spaiat vastrā  
ta! x'arəno isō ya! asti  
airianam dāiunam  
[ (= Yt 19.56) zātanam<sup>5</sup> azātanamca  
ya!ca ašaonō zaraṇuštarahe  
ā ta!<sup>6</sup> x'arəno frazgaḁata  
7 ta! x'arəno apataca!<sup>7</sup>  
ta! x'arəno apa.hiḁat!<sup>8</sup>  
aḁa<sup>8a</sup> hāu<sup>9</sup> apayžārō buuat!<sup>10</sup> ]  
zraiiāṇhō vouru.kašahe  
āfš yā uβždānuua<sup>1</sup> nāma

63. āa! us.pata! fraṇrase tūrō<sup>1a</sup>  
aš.varēcā<sup>2</sup>  
spitama zaraṇuštarahe  
zraitāṇha! haca vouru.kašat  
arqam daoiṛim daomnō  
+vā<sup>1</sup> vā<sup>2</sup> yaṇna<sup>3</sup> ahmāi  
\*auuavā<sup>4</sup> vā yaṇna<sup>3</sup> ahmāi  
5 auuōia vā yaṇna<sup>3</sup> ahmāi  
nōi! ta! x'arəno pairi.abaom

I have not been able to get hold of that  
Glory which belongs to the Aryan  
lands, the born and unborn and which  
belongs to truthful Zaraṇuštarahe!"

"I will mix up  
everything,  
both solid and liquid, because of  
its greatness, goodness and beauty.  
Ahura Mazdā becomes oppressed  
when creating the hostile creatures."  
And Fraṇrasiian the very strong Tura-  
nian, o Spitāma Zaraṇuštarahe,  
went down to Lake Vourukaša.'

'For the third time he had thrown aside  
his garments desiring that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṇuštarahe.  
He dashed forward to the Glory,  
the Glory rushed away,  
the Glory escaped.  
Thereupon emerged an inlet  
of Lake Vourukaša, a stream  
of water called "Water-stream".'

'Then Fraṇrasiian the very strong  
Turanian,  
o Spitāma Zaraṇuštarahe,  
came out of Lake Vourukaša  
speaking evil words of abuse:  
"vā vā yaṇna ahmāi  
auuavā vā yaṇna ahmāi  
auuōia vā yaṇna ahmāi!  
I have not been able to get hold of that

ya! asti airianam dāiunam  
zātanam azātanamca  
ya!ca ašaonō zaraṇuštarahe

64. nōi! ta! x'arəno pairi.abauat  
ya! asti airianam dāiunam  
zātanam azātanamca  
ya!ca ašaonō zaraṇuštarahe  
ahe raiia [ (= Yt 19.51) x'arənanhaca  
təm yazāi suruauata yasna  
urəm ax'arətam x'arəno  
mazdabātəm zaoṇrabiō  
urəm ax'arətam x'arəno  
mazdabātəm yazamaide  
+haoma +yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... ] tāscā yazamaide

Glory which belongs to the Aryan  
lands, the born and unborn, and which  
belongs to truthful Zaraṇuštarahe."

'He did not get hold of that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṇuštarahe.

On account of his splendour and glory  
I will worship him with audible venera-  
tion, the mighty gleaming Glory created  
by Mazdā (I will worship) with liba-  
tions. We worship the mighty gleaming  
Glory created by Mazdā  
with Haoma mixed with milk ...  
and these (female Entities) we worship.'

## Karde IX

65. urəm ax'arətam<sup>1</sup> [ (= Yt 19.45)  
x'arəno  
mazdabātəm yazamaide  
aš.vandrem<sup>2</sup> uparō.kairim  
ḁamnan<sup>3</sup> haṇtəm<sup>3</sup> varəcan<sup>4</sup> haṇtəm<sup>3</sup>  
yaozštiiuuantəm  
tarabātəm ] aṇtiāis dāman

'We worship the mighty gleaming  
Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures.'

66. ya! upanahacati<sup>1</sup>  
yō auuadāt frazaiieite<sup>2</sup>  
yaṇa zraiiō ya! kasaēm<sup>3</sup> haētumatəm<sup>4</sup>  
yaṇa gairis yō +usaḁā<sup>5</sup>  
yim aiβitō<sup>6</sup> paovirš<sup>6a</sup> āpō  
hqm gairišācō<sup>7</sup> jasəntō<sup>8</sup>

'Which accompanies (the one) who  
rules from that place, where the Lake  
Kasaoia (is), where Haētumat (is),  
where Mount Usaḁā (is), around which  
from all sides the many streams follow-  
ing along the slope come together.'

nōiṭ taṭ r'arəṇō pairi.abaoṃ  
yaṭ asti airiianəm dažiunəm  
[ (= Yt 19.57) zātānəm azātānəmca  
yaṭca<sup>5</sup> ašaonō zaraṇuṣtrahe ]

61. [ (= Yt 19.58) \*uuaṭm<sup>1</sup>  
həm.račəṇəiienī  
viṣpa tarṣuca<sup>2</sup> ršubraca<sup>3</sup>  
masanaca varḥanaca sraiiianaca  
+ṇəzjaiiti<sup>4</sup> ahurō mazdā  
paitišā<sup>5</sup> dāman dāṇō  
āaṭ auua.pataṭ fraṇrase tūrō aš.varəcā  
spitama zaraṇuṣtra ]  
auui zraiiō vouru.kašəm

62. ādriṭm apa.spaiiaṭ vastrā  
taṭ r'arəṇō isō yaṭ asti  
airiianəm dažiunəm  
[ (= Yt 19.56) zātānəm<sup>5</sup> azātānəmca  
yaṭca ašaonō zaraṇuṣtrahe  
ā taṭ<sup>6</sup> r'arəṇō frazgaḍata  
ṭ taṭ r'arəṇō apalacaṭ<sup>7</sup>  
taṭ r'arəṇō apa.hiḍaṭ<sup>8</sup>  
aḍa<sup>8a</sup> hāu<sup>9</sup> apaγzārō buuaṭ<sup>10</sup> ]  
zraiiāḥō vouru.kašəhe  
āš yā aβzānuua<sup>1</sup> nāma

63. aat us.pataṭ fraṇrase tūrō<sup>1a</sup>  
aš.varəcā  
spitama zaraṇuṣtra  
zraiiāḥaṭ haca vouru.kašāṭ  
aγm daonriṃ daonriṃ  
+iḍa<sup>1</sup> iḍa<sup>2</sup> yaṇna<sup>3</sup> ahmāi  
\*auuaṭa<sup>4</sup> iḍa yaṇna<sup>3</sup> ahmāi  
<sup>5</sup>āuūōna iḍa yaṇna<sup>5</sup> ahmāi  
nōiṭ taṭ r'arəṇō pairi.abaoṃ

I have not been able to get hold of that  
Glory which belongs to the Aryan  
lands, the born and unborn and which  
belongs to truthful Zaraṇuṣtra!"

"I will mix up  
everything,  
both solid and liquid, because of  
its greatness, goodness and beauty.  
Ahura Mazdā becomes oppressed  
when creating the hostile creatures."  
And Fraṇsasiian the very strong Tura-  
nian, o Spitāma Zaraṇuṣtra,  
went down to Lake Vourukaša."

"For the third time he had thrown aside  
his garments desiring that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṇuṣtra.  
He dashed forward to the Glory,  
the Glory rushed away,  
the Glory escaped.  
Thereupon emerged an inlet  
of Lake Vourukaša, a stream  
of water called "Water-stream".

"Then Fraṇsasiian the very strong  
Turanian,  
o Spitāma Zaraṇuṣtra,  
came out of Lake Vourukaša  
speaking evil words of abuse:  
"iḍa iḍa yaṇna ahmāi  
auuaṭa iḍa yaṇna ahmāi  
āuūōna iḍa yaṇna ahmāi!  
I have not been able to get hold of that

yaṭ asti airiianəm dažiunəm  
zātānəm azātānəmca  
yaṭca ašaonō zaraṇuṣtrahe

Glory which belongs to the Aryan  
lands, the born and unborn, and which  
belongs to truthful Zaraṇuṣtra!"

64. nōiṭ taṭ r'arəṇō pairi.abauuaṭ  
yaṭ asti airiianəm dažiunəm  
zātānəm azātānəmca  
yaṭca ašaonō zaraṇuṣtrahe  
ahe raitia [ (= Yt 19.54) r'arəṇaḥaca  
təm yazai surunuata yasna  
uγrəm ar'arəṭəm r'arəṇō  
mazdābātəm zaodrabiiō  
uγrəm ar'arəṭəm r'arəṇō  
mazdābātəm yazamaide  
+haoma +yō<sup>7a</sup> gauua ... (= Yt 19.13)  
... } tāscā yazamaide

"He did not get hold of that Glory  
which belongs to the Aryan lands,  
the born and unborn, and which  
belongs to truthful Zaraṇuṣtra.  
On account of his splendour and glory  
I will worship him with audible venera-  
tion, the mighty gleaming Glory created  
by Mazdā (I will worship) with liba-  
tions. We worship the mighty gleaming  
Glory created by Mazdā  
with Haoma mixed with milk ...  
and these (female Entities) we worship."

## Karde IX

65. uγrəm ar'arəṭəm<sup>1</sup> [ (= Yt 19.45)  
r'arəṇō  
mazdābātəm yazamaide  
aš.vandrem<sup>2</sup> uparō.kairīm  
ṇamnaḥaṇtəm<sup>3</sup> varəcaḥaṇtəm<sup>3</sup>  
yaorštiiuuantəm  
laraḍātəu ] antiāiš dāman

"We worship the mighty gleaming  
Glory  
created by Mazdā,  
the highly praised, supreme worker,  
determined, energetic,  
skilful,  
overcoming the other creatures."

66. yaṭ upaḥacaiti<sup>1</sup>  
yō auuaḍaṭ frazšaiieite<sup>2</sup>  
yaṇa zraiiō yaṭ kasaēm<sup>3</sup> haētunatəm<sup>4</sup>  
yaṇa gairiš yō +usaḍā<sup>5</sup>  
yim aiβilō<sup>6</sup> paorīš<sup>6a</sup> āpō  
həm gairišācō<sup>7</sup> jasəntō<sup>8</sup>

"Which accompanies (the one) who  
rules from that place, where the Lake  
Kasaiaia (is), where Haētumant (is),  
where Mount Usaḍā (is), around which  
from all sides the many streams flows  
along the slope come together."

67. auui tēm auui.haṇṭacaiti<sup>1</sup>  
 auui<sup>2</sup> tēm auui.hqm.vazaite<sup>3</sup>  
 x<sup>4</sup>āstraca<sup>4</sup> huuaṣpaca fradaṇḍa  
 x<sup>5</sup>arənaṇ<sup>5</sup>hailica<sup>5</sup> yā svīra<sup>6</sup>  
 uštāuuaiteca<sup>7</sup> yā sūra  
 uruuāca<sup>8</sup> pouru.vāstra  
 ərəzica<sup>9</sup> zarənumatica<sup>10</sup>  
 auui tēm auui.haṇṭacaiti  
 auui tēm<sup>11</sup> auui.hqm.vazaite<sup>2</sup>  
 \*haē(tumā)<sup>12</sup> račuuā x<sup>13</sup>arənaṇ<sup>13</sup>hā<sup>13</sup>  
 spaēlinīs<sup>14</sup> varəmīs<sup>14</sup> \*sispəmnō<sup>15</sup>  
 \*niiaṇhəmnō<sup>16</sup> paovirīs<sup>17</sup> vōirṇā

68. hacaiti dim aspəhe aojō  
<sup>1</sup>hacaiti uštrahe aojō<sup>1</sup>  
 hacaiti vīrahe aojō  
 hacaiti kauuaēm x<sup>2</sup>arənō  
<sup>1</sup>astica ahmi ašāum zarəvūstra  
 auuauuaē kauuaēm x<sup>2</sup>arənō<sup>1</sup>  
 yaṇḍa yaṇḍa idā anairivā dāṇhūs<sup>2</sup>  
 hakaṭ usca us.frāuuaiṇōi<sup>3</sup>

69. avra<sup>1</sup> pascaēta vaozirəm<sup>2</sup>  
 baobəṇtō šubəm<sup>2a</sup> taršnəmca<sup>2b</sup>  
 baobəṇtō aotəm uruuāzrəmca<sup>3</sup>  
 taṭ asti kauuaēm x<sup>2</sup>arənō  
 vīrāvīrəm airiānəm dāiūnəm  
 gōuṣca paṇcō.hūaiāi<sup>4</sup>  
 auuaṇhe narəm ašaonəm  
 dāēnatiāšca māzdaiiasnōi<sup>5</sup>  
 ahe raia ... (= Yt 19.54) ...  
 ... tāscā yazamaide

'Into this (lake) comes together,  
 into this (lake) flows  
 X<sup>4</sup>āstrā and Huuaṣpā and Fradaṇḍa,  
 and beautiful X<sup>5</sup>arənaṇ<sup>5</sup>hāitī,  
 and strong Uštāuuaite,  
 and Uruuā, rich in pastures,  
 and Ərəzī and Zarənumatī.  
 Into this (lake) comes together,  
 into this (lake) flows  
 Haētumant, the opulent and splendid  
 one, swelling with white waves,  
 causing many floods.'

'Strength of a horse accompanies him,  
 strength of a camel accompanies (him),  
 strength of a hero accompanies (him),  
 the Glory of the Kauui-dynasty accom-  
 panies him. In this (= Haētumant), o  
 truthful Zarəvūstra, is so much Glory  
 of the Kauui-dynasty, that it could  
 completely sweep aside all non-Aryan  
 inhabitants from there at once.'

'There then they may come along  
 feeling hunger and thirst,  
 feeling cold and heat.  
 This is the Glory of the Kauui-dynasty,  
 the protection of the Aryan lands,  
 of the cow of five species,  
 to help the truthful men  
 and the Mazdayasnian religion.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde X

70. vγrəm kauuaēm [ (= Yt 19.9)  
 x<sup>2</sup>arənō  
 mazdaōātəm yazamaide  
 aš.vandrom<sup>1</sup> uparō.kairīm  
 vamnāṇ<sup>2</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>3</sup>haṇtəm<sup>3</sup>  
 yaozštīuuaṇtəm  
 tarəōātəm<sup>4</sup> ] anīiāiš dāmaṇ

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

71. yaṭ upaṇhacaṭ kauuaēm kauuātəm<sup>1</sup>  
 yimca kauuaēm aipi.vohum<sup>2</sup>  
<sup>2a</sup>yimca kauuaēm usaḍanəm<sup>2a</sup>  
<sup>3</sup>yimca kauuaēm aršnəm<sup>3</sup>  
 yimca kauuaēm pisinəm<sup>4</sup>  
 yimca kauuaēm biiaršānəm  
<sup>4a</sup>yimca kauuaēm siiūuaršānəm<sup>4a</sup>

'Which accompanied Kauui Kauuāta,  
 and Kauui Aipi.vohu,  
 and Kauui Usaḍan,  
 and Kauui Aršan,  
 and Kauui Pisina,  
 and Kauui Biiaršan,  
 and Kauui Siiūuaršan.'

72. yaṭ<sup>1</sup> būn<sup>2</sup>  
 vīspe aurua vīspe tarma  
 vīspe vamnāṇhūta<sup>3</sup>  
 vīspe varəcaṇhūta<sup>4</sup>  
 vīspe yaozštīuuaṇta  
 vīspe \*darši.kaire<sup>5</sup> +kauuae<sup>6</sup>  
 ahe raia ... (= Yt 19.13) ...  
 ... tāscā yazamaide

'So that they became  
 all swift, all brave,  
 all determined,  
 all energetic,  
 all skilful,  
 all audaciously acting Kauui.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XI

73. vγrəm kauuaēm [ (= Yt 19.9)  
 x<sup>2</sup>arənō  
 mazdaōātəm yazamaide  
 aš.vandrom<sup>1</sup> uparō.kairīm  
 vamnāṇ<sup>2</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>3</sup>haṇtəm<sup>3</sup>  
 yaozštīuuaṇtəm  
 tarəōātəm<sup>4</sup> ] anīiāiš dāmaṇ

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

74. *yašt upaṇhacaṭ kauuaēm*  
*haasrauuahəm<sup>1</sup>*  
*amaheca paiti hutāštahe*  
*vərəθvraṇaheca [ (= Yt 13.133) paiti*  
*ahuraδātlahe*  
*vanaiṇtīiāasca paiti uparatātō*  
*saṇ<sup>2</sup>hasca<sup>2</sup> paiti husastaiiā<sup>3</sup>*  
*saṇ<sup>2</sup>hasca<sup>2</sup> paiti amuiamnaiiā<sup>4</sup>*  
*saṇ<sup>2</sup>hasca paiti auuanəmnaia*  
*haθrauuataheca paiti*  
*hamərəθdanəm<sup>5</sup> ]*

75. [ (= Yt 13.134) *druuaheca paiti*  
*aojaṇhō*  
*x'arəṇaṇhasca paiti mazdaδātlahe*  
*tanuiiāasca<sup>1</sup> paiti druuatātō*  
*āsnaiiāasca paiti vaṇhuiiā frazaṇtōiis<sup>2</sup>*  
*daṇraiā viāzanaiiā*  
*zšōtīvniio<sup>3</sup> spitidōvraiā*  
*qzō.būjō huuiṇraiā*  
*huzanṭūš paiti aparaiā*  
*viiaṇvniiaiiā<sup>4</sup> vahištahe aṇhōš ]*

76. [ (= Yt 13.135) *zšavraheca paiti*  
*bānumatō*  
*darəṇaiiāasca paiti darəṇō.jitōiis*  
*vispanəmca paiti aiaptanəm<sup>1</sup> ]*  
*vispanəmca<sup>1a</sup> paiti baēšazanəm*

77. *yašt + paiti<sup>1</sup>*  
*kauua haasrauuā<sup>1a</sup> \*təm<sup>1b</sup> kərəsəm<sup>2</sup>*  
*upa təm<sup>3</sup> carətam<sup>4</sup> yəm darəṇəm*  
*nauua.frāθβərəsəm<sup>5</sup> razurəm*  
*yašt dim mairiō nurəm + manō<sup>6a</sup>*  
*aspaēšu paiti parətata<sup>6</sup>*  
*vīspe<sup>6a</sup> bauuašt aiβi.vanīiā*

'Which accompanied Kauui  
 Haosrauuh,  
 for his well-created impetuosity,  
 for his victoriousness  
 created by Ahura,  
 for his conquering superiority,  
 for his well-ordered order,  
 for his unwavering order,  
 for his invincible order,  
 and for the immediate victory  
 over enemies;'

'and for his robust  
 strength,  
 and for his Glory created by Mazdā,  
 and for the health of his body,  
 and for noble, good offspring,  
 which is knowledgeable, eloquent,  
 shining, with bright eyes,  
 rescuing from trouble (and) manly,  
 for the future, undisputed  
 recognition of the best life;'

'and for his splendid  
 rule,  
 and for his long-lasting lifetime,  
 and for all boons,  
 and for all cures.'

'So that Kauui Haosrauuh  
 came close to that robber  
 on that long racecourse  
 through the forest of nine glades.  
 When the agile-minded villain fought  
 him in the chariot race,  
 Kauui Haosrauuh, the lord,

*ahurō kauua haosrauuā<sup>6b</sup>*  
*mairim<sup>6c</sup> tuirim<sup>6d</sup> fraṇrasiānəm<sup>6e</sup>*  
*baṇdaiašt<sup>6f</sup> \*kərəsauuazdanəm<sup>7</sup>*  
*puvra<sup>8</sup> kaēna<sup>9</sup> siāuuaršānāi<sup>10</sup>*  
*zurā.jatahe<sup>10a</sup> narahe<sup>11</sup>*  
*aṇraērauahe narauiiāhe<sup>12</sup>*  
*ahe raia ... (= Yt 19.13) ...*  
*... tāscō yazamaide*

was victorious in all respects  
 over the Turanian villain Fraṇrasiian.  
 He (= Haosrauuh) bound Kərəsauuazdah,  
 (he,) the avenging son of Siāuuaršan,  
 the treacherously killed man,  
 (and as the avenger) of Aṇraēraua,  
 the offspring of Naru.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XII

78. *uṇrəm kauuaēm [ (= Yt 19.9)*  
*x'arəṇō*  
*mazdaδātəm yazamaide*  
*aš.vanδrəm<sup>1</sup> uparō.kairim*  
*θamnaṇ<sup>2</sup>haṇtəm<sup>2</sup> varəcaṇ<sup>2</sup>haṇtəm<sup>3</sup>*  
*yaozštīuuaṇtəm*  
*taraδātəm<sup>4</sup> ] aṇtīiāis dāmən*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

79. *yašt upaṇhacaṭ ašauuanəm*  
*zaraθuštrəm*  
*anumatšē daēnaiiāi<sup>1</sup>*  
*anuztšē daēnaiiāi*  
*anuuarštšē daēnaiiāi*  
*yašt \*āš<sup>1a</sup> vīspahe aṇhōš astuuatō*  
*ašəm ašauuastəmō*  
*xšaθrəm huzšavro.āmō<sup>2</sup>*  
*raēm raēuuastəmō*  
*x'arəṇō<sup>2a</sup> x'arəṇaṇ<sup>2</sup>hasləmō<sup>3</sup>*  
*<sup>4</sup>vərəθra vərəθrauuastəmō<sup>4</sup>*

'Which accompanied truthful  
 Zaraθuštra  
 to think according to the Religion,  
 to speak according to the Religion,  
 to act according to the Religion,  
 so that he was among all corporeal life  
 the most truthful one in truth,  
 the best ruling in rule,  
 the most splendid in splendour,  
 the most glorious in glory,  
 the most victorious in victory.'

80. *vaēnəmnməm ahmašt para daēuua*  
*pataiion*  
*vaēnəmnməm maiiā frāuuōišt<sup>1</sup>*  
*vaēnəmnməm \*apa.karšaiiān<sup>1a</sup>*  
*jainiš<sup>1b</sup> haca mašiiakaēibiio<sup>1c</sup>*

'Before his time the demons used to  
 rush about visibly,  
 their pleasures of lust used to take  
 place visibly, visibly they used to drag  
 away the women from their men, and

āaṭ t̄a snaoənt̄iś<sup>1d</sup> gərəzān̄d  
hazō \* n̄iuvərəziiait̄n<sup>2</sup> daēuua

the demons used to subject to violence  
these crying and lamenting (women).'

81. āaṭ t̄e aēuuō<sup>1a</sup> ahunō vairiō  
yim \* aṣauua \* zaraṭušt̄rō<sup>1b</sup>  
frasrāuuaiiaṭ  
vī.bərəṭβənt̄m<sup>1c</sup> ārtūirīm<sup>1d</sup>  
aparēm<sup>1e</sup> xraoṣdiēhiia<sup>1</sup> frasrūit̄<sup>1f</sup>  
\* xmarəgūzō<sup>2</sup> auuazāṭ<sup>2a</sup> vīspc<sup>2b</sup>  
daēuua  
aiiesniia<sup>2c</sup> auuahmiia<sup>2d</sup>

'But a single Ahuna-Vairiia(-Prayer)  
which truthful Zaraṭušt̄ra  
recited,  
divided four times into sections, the  
last (section) with louder recitation,  
drove all demons, which are  
unworthy of veneration, unworthy  
of praise, under the earth.'

82. yeṭhe<sup>1a</sup> taṭ x'arəṇō isat̄<sup>1</sup>  
mairiō tuiiriō<sup>1b</sup> fraṇrase  
vīspāis̄ auui<sup>2</sup> karšuuən<sup>3</sup> yāis̄ haptā<sup>3</sup>  
pairi yāis̄ haptā karšuuən  
mairiō apataṭ<sup>4</sup> fraṇrase  
isō x'arəṇō zaraṭušt̄rāi<sup>4a</sup>  
ā taṭ x'arəṇō frazgaḍata<sup>5</sup>  
auui + n̄iia<sup>6</sup> n̄it̄pəm<sup>7</sup>  
inja mē<sup>7a</sup> uruuisiat̄m<sup>8</sup>  
aēzō + jasaṭ + t̄m<sup>9</sup> aēzahe<sup>9a</sup>  
yav̄a kaṭaca tē<sup>10</sup> ās̄ zaošō  
mana yaṭ ahurahe mazdā  
daēnaiiāscā<sup>10a</sup> māzdaiiasnōis̄  
ahe raiia ... (= Yt 19.13) ...  
... t̄āscā yazamaide

'His (= Zaraṭušt̄ras) Glory  
the Turanian villain Fraṇrasiian desired  
in all seven climes.  
Through the seven climes  
stormed the villain Fraṇrasiian  
desiring the Glory of Zaraṭušt̄ra.  
He dashed forward to the Glory,  
chasing after it over the wide waters:  
"Inja! Turn towards me!" —  
"The desire of the one who desired  
approached him just as it was the  
pleasure of me, Ahura Mazdā,  
and of the Mazdayasnian Religion."  
On account of his splendour ...  
and these (female Entities) we worship.'

### Karde XIII

83. uṇrəm kauuaēm [ (= Yt 19.9)  
x'arəṇō  
mazdaḍāt̄m yazamaide  
aš.vandrom<sup>1</sup> uparō.kairīm

'We worship the mighty Glory of the  
Kauui-dynasty  
created by Mazdā,  
the highly praised, supreme worker,

ṭamnan<sup>1</sup> haṇt̄m<sup>2</sup> varəcaṇ<sup>1</sup> haṇt̄m<sup>3</sup>  
yaoršt̄iuuaṇt̄m  
taraḍāt̄m<sup>4</sup> } an̄iiais̄ dāmən

determined, energetic,  
skilful,  
overcoming the other creatures.'

84. yaṭ upaṇhacaṭ<sup>1a</sup> kauuaēm  
vīšt̄āspəm<sup>1b</sup>  
anumat̄e daēnaiiā  
anux̄t̄e daēnaiiā  
anuuaršt̄e daēnaiiā  
yaṭ imq̄m<sup>1</sup> daēnq̄m<sup>1c</sup> āstaota  
dušmaniiūm<sup>2</sup> siždiū<sup>3</sup> \* daēuuq̄<sup>3a</sup>  
\* apašauuq̄<sup>3b</sup>

'Which accompanied Kauui  
Vīšt̄āspa  
to think according to the Religion,  
to speak according to the Religion,  
to act according to the Religion,  
so that he confessed to this Religion  
chasing away the enemy, driving away  
the demons.'

85. yō druca<sup>1</sup> \* pauuuq̄naca<sup>2</sup>  
ašāi<sup>3</sup> rauuō<sup>3</sup> \* iiaēša<sup>4</sup>  
yō druca [ (= Yt 13.99) + pauuuq̄naca<sup>2</sup>  
ašāi rauuō + viuuāēḍa<sup>2a</sup>  
yō bāzušca upastaca  
vīata aṇhā<sup>5</sup> daēnaiiā  
yaṭ \* āhurōis̄<sup>5a</sup> zaraṭušt̄rōis̄ ]

'(He,) who with bow and arrow  
made space for Truth;  
(he,) who with bow and arrow  
found space for Truth;  
(he,) who served as arm and support  
of this Religion,  
the Ahurian, the Zarathushtrian.'

86. [ (= Yt 13.100) yō hīm stātq̄m<sup>1</sup>  
hitq̄m<sup>2</sup> haitim<sup>3</sup>  
uzuuāzāṭ<sup>4</sup> haca hinūiūiū<sup>5</sup>  
nī hīm dasta maiḍiūiūiūiū<sup>6</sup>  
bərəzi. rāzəm \* afrakauuaitim<sup>7</sup>  
ašaonīm  
v̄rəq̄bq̄m<sup>8</sup> ḡuūšca vāstraheca  
friḍq̄m<sup>9</sup> ] ḡuūšca vāstraheca<sup>6</sup>

'(He,) who led her who was stationary  
and fettered  
out of her fetters; he placed her as one  
sitting in the middle, giving orders with  
raised voice, being in the first line of  
battle array, the truthful one,  
thriving with cow and pasture,  
rejoicing in cow and pasture.'

87. bauuaṭ<sup>1a</sup> aiβi.vanīiā  
yaso<sup>1</sup> tarmō kauua<sup>1b</sup> vīšt̄āspō  
tq̄vriiūuuuaṇt̄m<sup>2</sup> duždaēnəm<sup>2a</sup>  
pošānəmca<sup>3</sup> daēuuaiiasnəm  
druuaṇt̄mca arəjaṭ.aspəm<sup>3a</sup>  
uta an̄iiašciṭ<sup>3b</sup> aṇa

'Brave Kauui Vīšt̄āspa  
was victorious over  
evil-minded Tq̄vriiūuuuaṇt̄  
and over Pešāna, worshipper of demons,  
and over deceitful Arəjaṭ.aspa,  
and over the other evil,

dužuuaṇdrauuō xiiaonāṇhō  
 ahe ratia ... (= Yt 19.13)  
 ... tāscā yazamaide

malicious Xiiaonas.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

88. uγrəm kauuaēm [ (= Yt 19.9)  
 xʾarənō  
 mazdādātəm yazamaide  
 aš.vaṇdrom¹ uparō.kairīm  
 ṽamnanḡhaṇtəm² varəcaṇḡhaṇtəm³  
 yaozštiiuaṇtəm  
 taradātəm⁴ ] anīiāiš dāmaṇ

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

89. yaṭ upaṇhacaṭ saosīiaṇtəm¹  
 vərəvrajanəm  
 uta anīiāscīḡ hazaiiō  
 ²yaṭ kərənauuāṭ frašəm ahum  
 ³azarəsəṇtəm³ ⁴amarəsəṇtəm⁴  
 afriṽiiaṇtəm⁵ apuiiaṇtəm  
 yauuaējim⁵a yauuaēsūm⁵b  
 vasō.xsəvtrəm  
 yaṭ irista paiti ⁶usəhištən⁶  
 jasāt juuaio⁷ amərəxtiḡ  
 dadvaitē⁸ frašəm vasna⁹ aṇhuš

'Which will accompany the Victorious  
 one among the Saviours  
 and also his other companions,  
 so that he will make life excellent,  
 ageless, without decay,  
 not rotting, not putrefying,  
 living forever, thriving forever,  
 ruling as it wishes.

When the dead will rise, (then) will  
 come the one without decay reviving  
 (the dead) (and) life will create excel-  
 lent things according to its own wish.'

90. būn¹ [ (= Yt 19.12) gaēvā  
 amarəsəṇtiḡ²  
 yā ašahe saṇḡhaiiḡ  
 ³niš ⁴taṭ³ paiti druš nāsāite⁴  
 yaṭaṭ aiβiciḡ jaγmaṭ  
 ašauuanəm mahrkadāi  
 aom ciṽramca⁵ stīmca⁶  
 āvāca⁷ ] ⁸maire¹² nāsātāca²  
 mairiio³ aṽa⁴ ⁵aratuḡ⁴a

'The world of Truth will be  
 undecaying  
 from generation to generation.  
 Falsehood will be returned to the place  
 where it had come from  
 to destroy the truthful one, himself, his  
 family and existence. The (female) vil-  
 lain will be terrified and the lawless  
 (male) villain will disappear.'

ahe ratia ... (= Yt 19.13) ...  
 ... tāscā yazamaide

On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

91. uγrəm kauuaēm [ (= Yt 19.9)  
 xʾarənō  
 mazdādātəm yazamaide  
 aš.vaṇdrom¹ uparō.kairīm  
 ṽamnanḡhaṇtəm² varəcaṇḡhaṇtəm³  
 yaozštiiuaṇtəm  
 taradātəm⁴ ] anīiāiš dāmaṇ

'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

92. yaṭ astuuāṭ.ərətō frazštāile¹  
 haca apaṭ kəsaioiāṭ²  
 aštō³ mazdā ahurahe  
 ⁴višpa.tauruuairiā⁴ puṽrō  
 vaēdōm⁵ vaējo⁶ yim vərəvrajanəm⁷  
 yim baraṭ tazmō ṽraētaonō  
 yaṭ ažiš dahākō jaini⁸

'When Astuuāṭ.ərəta steps forth  
 from Lake Kəsaioia —  
 the messenger of Ahura Mazdā,  
 the son of Višpa.tauruuairi,  
 brandishing the victorious missile,  
 which brave Əraētaona bore  
 when the Dragon Dahāka was slain,'

93. yim baraṭ fraṇrase turō¹a  
 yaṭ druūā zainigāu¹ jaini  
 yim baraṭ kauua haosrauua  
 yaṭ turō¹a jaini fraṇrase  
 yim baraṭ kauua vištāspō  
 ašahe ⁴haēnā² ⁵jaēšəmnō³  
 ⁶tā⁴ auuaōa⁵ druγəm nižbarāṭ⁶  
 ašahe haca gaēvābiiō

'which Fraṇrasiian the Turanian bore  
 when deceitful Zainigau was slain,  
 which Kauui Haosrauua bore when  
 Fraṇrasiian the Turanian was slain,  
 which Kauui Vištāspa bore when he was  
 to defeat the armies of the enemies of  
 Truth; — there, by means of this, he  
 (= Astuuāṭ.ərəta) will drive out False-  
 hood from the world of Truth.'

94. hō¹ diḡāt² xratuš³ + dōiṽrābiiā⁴  
 višpa⁵ dāmaṇ paiti vaēnāṭ⁶  
 ⁷pasca ⁸iḡō⁷ + dušciṽraiiā⁸  
 hō višpəm ahum astuuāṇtəm  
 ižaiiā⁹ vaēnāṭ¹⁰ dōiṽrābiiā¹¹

'He will gaze with eyes of insight.  
 He will look at all creatures belonging  
 to the one of evil origin, then attack.  
 At all corporeal life he will  
 gaze with eyes that render strength,

*dužuuandruuō xīiaonāhō*  
*ahc raia ... (= Yt 19.13)*  
*... tāscā yazamaide*

malicious Xīiaonas.  
 On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

88. *uγrēm kauuāēm* { (= Yt 19.9)  
*x'arənō*  
*mazdāōtəm yazamaide*  
*aš.vanδrəm<sup>1</sup> uparō.kairīm*  
*θamnan<sup>v</sup>hañtəm<sup>2</sup> varəcañ<sup>v</sup>hañtəm<sup>3</sup>*  
*yaozštīuuāñtəm*  
*taradātəm<sup>4</sup> } anīiāiš dāman*

'We worship the mighty Glory of the  
 Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

89. *yał upaṇhacał saosīiañtəm<sup>1</sup>*  
*vəvəθrājanəm*  
*ula anīiāscił hazaiō*  
<sup>2</sup>*yał kərənauuāl frašəm ahum*  
<sup>+</sup>*azarəšəñtəm<sup>3</sup> \*amarəšəñtəm<sup>4</sup>*  
<sup>+</sup>*afriθīiañtəm<sup>5</sup> apuiiañtəm*  
<sup>+</sup>*yauuaējīm<sup>5a</sup> yauuaēsūm<sup>5b</sup>*  
*vasō.xšavδrəm*  
*yał irista paiti \*usəhištən<sup>6</sup>*  
*jasāl juuatiō<sup>7</sup> aməvərtiis*  
*dəvāite<sup>8</sup> frašəm vasna<sup>9</sup> aṇhus*

'Which will accompany the Victorious  
 one among the Saviours  
 and also his other companions,  
 so that he will make life excellent,  
 ageless, without decay,  
 not rotting, not putrefying,  
 living forever, thriving forever,  
 ruling as it wishes.

When the dead will rise, (then) will  
 come the one without decay reviving  
 (the dead) (and) life will create excel-  
 lent things according to its own wish.'

90. *būn<sup>1</sup>* { (= Yt 19.12) *gaēvā*  
*amarəšəñtiš<sup>2</sup>*  
*yā ašahe sañ<sup>v</sup>hailiis*  
<sup>+</sup>*niš<sup>+</sup> + tal<sup>3</sup> paiti druzš nāšāite<sup>4</sup>*  
*yabāl aiβicil jaγmał*  
*ašauuanəm mahrkəvāi*  
*aom cīvəmcā<sup>5</sup> stīmca<sup>6</sup>*  
*avāca<sup>7</sup> } \*maire<sup>1a,2</sup> nāšātaēca<sup>2</sup>*  
*mairiō<sup>3</sup> avā<sup>4</sup> \*aratus<sup>4a</sup>*

'The world of Truth will be  
 undecaying  
 from generation to generation.  
 Falsehood will be returned to the place  
 where it had come from  
 to destroy the truthful one, himself, his  
 family and existence. The (female) vil-  
 lain will be terrified and the lawless  
 (male) villain will disappear.'

*ahc raia ... (= Yt 19.13) ...*  
*... tāscā yazamaide*

On account of his splendour ...  
 and these (female Entities) we worship.'

## Karde XIV

91. *uγrēm kauuāēm* { (= Yt 19.9)  
*x'arənō*  
*mazdāōtəm yazamaide*  
*aš.vanδrəm<sup>1</sup> uparō.kairīm*  
*θamnan<sup>v</sup>hañtəm<sup>2</sup> varəcañ<sup>v</sup>hañtəm<sup>3</sup>*  
*yaozštīuuāñtəm*  
*taradātəm<sup>4</sup> } anīiāiš dāman*

'We worship the mighty Glory  
 of the Kauui-dynasty  
 created by Mazdā,  
 the highly praised, supreme worker,  
 determined, energetic,  
 skilful,  
 overcoming the other creatures.'

92. *yał astuuat.əvətō frazštāite<sup>1</sup>*  
*haca apał kəsaonāł<sup>2</sup>*  
*aštō<sup>3</sup> mazdā ahurahe*  
<sup>\*</sup>*vīspa.tauruuairiā<sup>4</sup> puδrō*  
<sup>+</sup>*vaēδəm<sup>5</sup> vačjō<sup>6</sup> yim vāvəθraγnəm<sup>7</sup>*  
*yim barał tarmō θaētaonō*  
*yał ažiš dahākō jaini<sup>8</sup>*

'When Astuuat.əvətā steps forth  
 from Lake Kəsaonia —  
 the messenger of Ahura Mazdā,  
 the son of Vispa.tauruuairi,  
 brandishing the victorious missile,  
 which brave Θaētaona bore  
 when the Dragon Dahāka was slain,''

93. *yim barał fraγrase turō<sup>1a</sup>*  
*yał druūā zainigāuš<sup>1</sup> jaini*  
*yim barał kauua haosrauua*  
*yał turō<sup>2a</sup> jaini fraγrase*  
*yim barał kauua vīštāspō*  
<sup>+</sup>*ašahe \*haēnā<sup>2</sup> +jaēšəmnō<sup>3</sup>*  
<sup>\*</sup>*tā<sup>4</sup> auuaδa<sup>5</sup> drujəm nižbarāt<sup>6</sup>*  
<sup>+</sup>*ašahe haca gaēvābiō*

'which Fraγrasiian the Turanian bore  
 when deceitful Zainigau was slain,  
 which Kauni Haosrauua bore when  
 Fraγrasiian the Turanian was slain,  
 which Kauui Vīštāspa bore when he was  
 to defeat the armies of the enemies of  
 Truth; — there, by means of this, he  
 (= Astuuat.əvətā) will drive out False-  
 hood from the world of Truth.'

94. *hō<sup>1</sup> diδāt<sup>2</sup> xratōuš<sup>3</sup> + dōiθrābiia<sup>4</sup>*  
*vīspa<sup>5</sup> dāman paiti vaēnāl<sup>6</sup>*  
<sup>+</sup>*pasca \*išō<sup>7</sup> + dušciθraiiā<sup>8</sup>*  
*hō vīspəm ahum astuuāñtəm*  
*izatiā<sup>9</sup> vaēnāl<sup>10</sup> dōiθrābiia<sup>11</sup>*

'He will gaze with eyes of insight.  
 He will look at all creatures belonging  
 to the one of evil origin, then attack.  
 At all corporeal life he will  
 gaze with eyes that render strength,



\* *darošca*<sup>12</sup> *davaŋ* \* *amarəššianāntim*<sup>13</sup>  
*vispəṃ yam astuuaitim gaēvəṃ*

95. *aṇhe*<sup>1</sup> *haraitiō*<sup>2</sup> \* *frāiicēti*<sup>3</sup>  
*astuuat.ərətahe*<sup>3a</sup> *wəvəraṇnō*  
*humanəṇhō*<sup>4</sup> *huuacəṇhō*  
*huššiaəvəṇhō*<sup>5</sup> *hudaēna*<sup>5</sup>  
*naēda.ci*<sup>6</sup> \* *mivə.əojəṇhō*<sup>7</sup>  
*aēšəṃ x'aēpaiṇiia*<sup>8</sup> *hizuuō*<sup>9</sup>  
*aēšu*<sup>10</sup> *parō*<sup>11</sup> *frānāmāite*<sup>12</sup>  
*aēšinō* \* *rruu.druš*<sup>13</sup> *dušx'arəṇā*  
*vanā*<sup>14</sup> *aša*<sup>15</sup> *akəṃ drujim*  
*yəṃ dušciṇrəṃ təmanhaēnim*

96. \* *vanaitē*<sup>1a</sup> *akəmcit* *manō*  
*vohu manō taŋ vanaiti*<sup>1</sup>  
 \* *vanaitē*<sup>1a</sup> *miṇəoxtō*<sup>2</sup> \* *vāxš*<sup>3</sup>  
*əvəšurōbō vāxš təm vanaiti*  
*vanat*<sup>4</sup> *hauruuāšca*<sup>5</sup> *aməvətāšca*  
*uuā*<sup>6</sup> *šubəmca*<sup>7</sup> *taršnəmca*<sup>8</sup>  
*vanat* *hauruuāšca aməvətāšca*  
*aγəm šubəmca*<sup>9</sup> *taršnəmca*<sup>10</sup>  
 \* *frānāmāite*<sup>11</sup> *duzuuarštāuuarš*<sup>12</sup>  
*aγrō maniiuš* \* *aršaiamno*<sup>13</sup>  
*ahe ratia* ... (= Yt 19.13) ...  
 ... *tāscā yazamaide*

and his gaze will render the whole corporeal world indestructible.'

'Advancing are the companions of Victorious Astuuat.ərəta, whose thoughts are good, whose words are good, whose deeds are good, whose faith is good; their own tongues, when they do speak, they utter not the slightest word of wrong. And before them will flee Rage whose attack is cruel, luckless. He (Astuuat.ərəta) will overcome by Truth the wicked Falsehood of evil origin, which consists of darkness.'

'Evil Thought is overcome, Good Thought overcomes it. The falsely spoken Word is overcome the rightly spoken Word overcomes it. Wholeness and Immortality will overcome both Hunger and Thirst. Wholeness and Immortality will overcome evil Hunger and Thirst. The worker of evil deeds, the Evil Spirit will retreat, powerless. On account of his splendour ... and these (female) Entities we worship.'

## Glossary

Alphabetical order:

a ā á ă ą ǫ ǽ e ē ǐ o ō ī ū ū k x ʃ x' g γ c j t ŭ d δ ʈ p ʃ b β  
 ʏ ŋ ŋ' n n' ŋ m v r ʃ s z š ž š y h.

a- dem.pron. 'this one'  
 aēuua- numeral 'one'  
 aēuuaṇdasa- ordinal number, adj. 'eleventh'  
 aēta- dem.pron. 'this one'  
 aēm, aēšəṃ, aēšu dem.pron. → i-  
 aēza- adj. 'desiring'  
 aēzah- ntr. 'desire'  
 aēšma- m. 'Rage'  
 aoj 'to speak', pres. *aoja*-  
*aojah*- ntr. 'strength'  
*aojišta*- superl. 'the mightiest'  
*aota*- ntr. 'cold, frost'  
*aom* acc.sg. → *auua*-  
*aiiapta*- ntr. 'boon'  
*aiiah*- ntr. 'metal, pot'  
*ainesniia*- adj. 'unworthy of veneration'  
*aiṇiējah*- adj. 'free from danger'  
*aipi* prep.+ acc. 'over'  
*aipi.vohu*- personal name of a Kavi  
*aiβi.gāma*- m. 'year'  
*aiβi.vāniia*- adj. 'overcoming'  
*aiβiīārstar*- m. 'guardian'  
*aiβiīāma*- 'attacking, aggressive'  
*aiβitō* prep.+ acc. 'around, from all sides'  
*aiβiti*- f. 'walking on'  
*airiia*- adj. 'Aryan'  
*auua*- dem.pron. 'that one'  
*auuaēnānt*- adj. 'not seeing' (→ *vaēn*)  
*auuaṇa* adv. 'thus'  
*auuaāa* adv. 'there'  
*auuaāat* adv. 'from there'  
*auuah*- ntr. 'help'

*auuahmiia*- adj. 'unworthy of praise'  
*auui* prep. 'to, unto'  
*auruua*- adj. 'swift'  
*auruuuat.aspa*- adj. 'who has swift horses', epithet of Apām Napāt  
*aka*- adj. 'evil'  
*ax'afniia*- adj. 'who is without sleep, unsleeping'  
*ax'arəta*- adj. 'shining, gleaming' (< \**ā-hyar-ta*-)  
*azšaiāmna*- adj. 'without power, powerless'  
*aγa*- adj. 'bad, evil'  
*aγraēraṇa*- m. personal name  
*ajiiāmna*- adj. 'undiminishing'  
*aṇa* adv. 'thus'  
*aṇauruuan*- m. 'priest'  
*aṇra* adv. 'there'  
*aṇa* adv. 'then, thereupon'  
*aṇat* adv. 'then'  
*aṇtauuah*- m. name of a mountain  
*aŋ* in Yt 19.46 *paiti aŋ* < \**paiti iaŋ*  
*ap*- f. 'water'  
*apa.dis*- adj. 'turning away' (?)  
*apaiia* adv. 'thereafter'  
*apaγzāra*- m. 'inlet'  
*apana*- adj. 'distant', ntr. 'final point, end'  
*apara*- adj. 'posterior, later'  
*apastanaṇhō* Yt 19.42 meaning unclear  
*apāṇa* Yt 19.48 1.sg.subj.aor.act.(?)  
 → *pad*  
*apərənāiiu*- ntr. 'minor age, minority'  
*apuiiant*- adj. 'not putrefying'

*afrakauuant-* adj. 'being in the first line of battle array'  
*afrakatac-* adj. 'running in the first battle-line'  
*afrapatāi* Yt 19.50 → *pat*  
*afriθiiaṇt-* adj. 'not rotting'  
*abba-* adj. 'marvellous, wonderful'  
*aβzānuuan-* m. 'water-stream'  
*aṇra-* adj. 'evil'  
*aṇhaošmna-* adj. 'not drying up'  
*aṇhaiθiia-* adj. 'untrue'  
*aṇhuš* → *ahu-*  
*ana* instr.sg. → *a-*  
*anairiia-* adj. 'non-Aryan'  
*anādruxti-* f. 'not-lying'  
*anu* prep. + acc. 'along'  
*anuuaršti-* f. 'acting accordingly'  
*anuzti-* f. 'speaking accordingly'  
*anumati-* f. 'thinking accordingly'  
*añiia-* adj. 'other'  
*aṇtarə.kap̄ha-* m. name of a mountain  
*aṇtarə.daihu-* m. name of a mountain  
*ama-* m. 'impetuosity'  
*amaēniyna-* ntr. 'defeat (of enemies) in (their) attack'  
*\*amarəšiaṇt-* adj. 'indestructible'  
*amarəšan̄t-* adj. 'not decaying, without decay' (< \**a-mərəč-ia-nt-*)  
*amərozti-* adj. 'who has no decay, undecaying'  
*aməratāt-* f. 'immortality'  
*aməša-* adj. 'immortal'  
 (< \**aməšta-* < \**a-mj-ta-*)  
*amuiamna-* adj. 'unwavering'  
*auuanəmna-* adj. 'invincible'  
*aratu-* adj. 'who has no rule, lawless' (?)  
*araska-* m. 'envy'  
*arəjaṭ.aspa-* m. personal name

*arədah-* ntr. 'side, half'  
*arəza-* m. 'battle' → *gatō.arəza-*  
*arəzō.šamana-* m. personal name  
*\*aršan-* m. 'man, hero'  
*\*aršan-* m. personal name of a Kavi  
*aša-* ntr. 'Truth'  
*aša.sləmbana-* m. name of a mountain  
*ašauuan-* adj. 'truthful'  
*ašauuastama-* adj.superl. 'most truthful'  
*aši-* f. 'Reward' (< \**ār-ti-*)  
*asaiiā-* f. name of a mountain  
*\*asanuuant-* m. name of a mountain  
*asəngō.gauua-* adj. 'whose hands are of stone'  
*astuuat.ərəta-* m. name of a Saosiiant  
*astuuant-* adj. 'corporeal'  
*aspa-* m. 'horse'  
 plur. in Yt 19.77 'chariot race' (?)  
*aspō.gar-* 'horse-devouring'  
*asman-* m. 'sky'  
*az* 'to drive', pres. *aza-*  
*auua-az* 'drive down'  
*\*azarəsan̄t-* adj. 'not ageing, ageless'  
*azāta-* adj. 'unborn'  
*azinauuant-* → *urupi.azinauuant*  
*aš.pairika-* adj. 'accompanied by powerful witches'  
*aš.vand̄ra-* adj. 'highly praised'  
*aš.varəcah-* adj. 'very strong'  
*ašta-* m. 'messenger'  
*ašta.auruuant-* m. name of a mountain  
*ašta.vašan-* m. name of a mountain  
*aštma-* ordinal number, adj. 'eighth'  
*aži-* m. 'serpent, dragon'  
*ašāta-* 'unhappy' (< \**a-čjā-ta-*)  
*\*ah* 'to be', + gen. 'to belong to', pres. *ah-*  
*\*ah* 'to throw', pres. *aṇha-* (< \**ah-ja-*)

*para-ah* 'to upset, to spill'  
*ni-ah* 'throw down',  
 part.med. *niiaṇhamnō*  
*ahē, ahmaṭ* → *a-*  
*ahu-* m. 'life', nom.sg. *aṇhuš*  
*ahuna-* adj. 'containing the word *ahū*',  
 name of the prayer beginning with  
*yavā ahū vairiio*  
*ahura-* m. 'lord'  
*ahuraōāta-* adj. 'created by the lord'  
*ahurana-* m. name of a mountain  
*ā* postp. and prep. + acc. 'to, towards'  
*āaṭ* adv. 'then'  
*āi* interjection 'o!'  
*āuuōiia* interjection 'woe!'  
*āztūrim* adv. 'four times'  
*ātar-* m. 'fire'  
*āθ* 'to be terrified',  
 aor. (or pres.?) *āθ-*  
*āθβiāni-* adj. 'stemming from *Āθβiia*'  
*āθritim* adv. 'for the third time'  
 → *θritiia-*  
*ādarana-* m. name of a mountain  
*āṭbitim* adv. 'for the second time'  
 → *bitiia-*  
*āpəm* acc.sg. 'water' → *ap-*  
*ārštiiō.barəz-* f. 'height of a spear'  
*āsitiō.gātu-* adj. 'lying on the bed'  
*āsista-* adj.superl. 'swiftest'  
*āsna-* adj. 'noble'  
*āhuiri-* adj. 'Ahurian, lordly'  
*āhuiriia-* adj. 'Ahurian, lordly'  
*azō.buj-* adj. 'rescuing from trouble'  
*əraṇt-* adj. 'tumultuous'  
*əraθβō.zənga-* adj. 'always on its feet'  
*ərazišia-* m. name of a mountain  
*əraziša-* m. name of a mountain  
*ərazi-* f. name of a river

*ərəzura-* m. name of a mountain  
*ərəzuzda-* adj. 'rightly spoken'  
*i* 'to go', pres. *e-*  
 + *frā* 'step forward, advance'  
 desid. *iša-* 'attack' in Yt 19.94:  
 \**išō* nom.sg.pres.part.act. (?)  
*i-* dem.pron. 'this'  
 \**iiaēša* → *\*iš*  
*iṭa* adv. 'thus, in this way'  
*iḍa* adv. 'here'  
*inja* adv. interjection  
*irista-* perf.part.pass. → *\*riṭ*  
*isaṇt-* pres.part.act. → *\*iš*  
*iz* 'to desire', pres. *iziia-*  
*\*iš* 'seek for, wish, desire', pres. *isa-*,  
 perf. *iiaēš-*: \**iiaēša* 3.sg.act.  
*\*iš* 'set in motion'  
*išta-* perf.part.pass.  
 + *frā* 'send forth, drive off'  
*išāṇhaēta* Yt 19.53 → *han*  
 \**išō* Yt 19.94 → *i* 'to go'  
*iškata-* m. epithet of mountain  
 Upāiri.saēna  
*išta-* f. 'prosperity'  
*ižā-* f. 'strengthening, refreshment'  
*uiic* nom./acc.du.fem. or ntr. → *uua-*  
*uili* adv. 'thus'  
*uua-* adj. 'both'  
*uuaiia-* adj. 'both'  
*uṇra-* adj. 'powerful, mighty'  
*uta* conj. 'and'  
*udrua-* m. name of a mountain  
*upa* prep. + acc. 'upon'  
*upaošan̄ha-* adj. 'eastern'  
*upairi* postpos. and prep.  
 + acc. 'upon, on'  
*uparatāt-* f. 'superiority'  
*uparō.kairiia-* adj. 'supreme worker'  
*upastā-* f. 'support'

*upāiri.saēna*- m. name of a mountain  
*upāpa*- adj. 'living in the waters'  
*uruuan*- m. 'soul'  
*uruuārā*- f. 'plant'  
*uruuā*- f. name of a river, Yt 19.67:  
*uruuadca* pleonastic spelling  
*uruuāzra*- ntr. 'heat'  
*uruuīiīata*- adj. 'to be turned towards'  
*urupi.azinauuant*- f. 'bearing the skin  
 of a fox', name of a mythical king  
*uruūiio.vāiōimūkā*- f. name of

*ka*- 1. interr.pron. 'who?'; 2. with °ciŕ: indef.pron. 'whoever, everybody'  
*kaēnan*- adj. 'avenging'  
*kaoirisa*- m. name of a mountain  
*kaofa*- m. 'mountain'  
*kauuai*- m. 1. title of pre-Zoroastrian priests; 2. title of rulers of a dynasty founded by Kauuāta  
*kauuaiia*- adj. 'belonging to the rulers of the Kavi-dynasty'  
*kauuāta*- m. name of a Kavi  
*kakahiū*- m. name of a mountain  
*katāra*- 1. interrog.adj. 'who or which of two?'; 2. with °ciŕ: indef.adj. 'each one out of two'  
*kaḍa* adv. 'how?'  
*kadruua.aspa*- m. name of a mountain  
*kar* 'to make', pres. *kārēnao*-  
*karapan*- m. title of an anti-Zoroastrian priest  
*karan*- m. 'edge'  
*karš* 'to drag', pres. *karša*- + *apa* 'drag away'  
*karšuuar-/karšuuar*- ntr. 'clime'  
*kāuuaiia*- adj. 'belonging to the rulers of the Kavi-dynasty'  
*kāsaōiia*- name of Lake Hāmūn in

a mountain  
*\*usaoma*- m. name of a mountain  
*usadan*- m. name of a Kavi  
*\*usadā*- f. name of a mountain  
*usca* adv. 'away'  
*uši.darēna*- m. name of a mountain  
*ušta.rārēnah*- m. name of a mountain  
*uštāuuatī*- f. name of a river  
*uštāna*- m. (ntr.) 'life, vitality'  
*uštānō.cinahīia*- ntr. 'love of life'  
*uštara*- m. 'camel'

Sistān  
*kašō.tafōdrā*- f. name of a mountain  
*kārēsa*- m. 'robber'  
*kārēsauuazdah*- m. name of Fraŕasiiān's brother  
*kārēsašpa*- m. name of a mythical hero  
*kārhp*- f. 'form, shape, body'  
*fiiaona*- adj. name of enemies of the Avesta-people  
*rraozdiiah*- adj.comp. 'louder'  
*rratu*- m. 'mental power, insight'  
*rruui.dru*- adj. 'attacking cruelly', epithet of Rage (*aēšma*-)  
*rruuišiiant*- adj. 'blood-thirsty'  
*ršaēla*- adj. 'shining'  
*ršaḍra*- ntr. 'rule, reign'  
*ršaḍriia*- adj. 'ruling'  
*ršā* 'to rule', pres. *ršaīia*-  
*ršōiḍnī*- fem. → *ršaēla*-  
*ršuuacpā*- f. 'tail'  
*ršūḍra*- adj. 'liquid'  
*rštuua*- ordinal number, adj. 'sixth'  
*r\*ācpaiḍiia*- adj. 'own'  
*r\*airiia*- adj. 'to be eaten, edible'  
*r\*arēḍa*- ntr. 'food'  
*r\*arēnaŕ\*haṭi*- f. name of a river

*r\*arēnaŕ\*haṭi*- adj. 'splendid'  
*r\*arēnaŕ\*haštama*- adj.superl. 'most splendid'  
*r\*arēnah*- ntr. 'glory'  
*r\*āstrā*- f. name of a river  
*r'id* 'to sweat', pres. *r'isa*-  
*gaēiḍiia*- adj. 'corporeal'  
*gaēiḍā*- f. 'living being', 'world' (sg. and plur.)  
*gaiia*- m. 'life'  
*gairi*- m. 'mountain'  
*gairišac*- adj. 'following the slope'  
*gau*- m./f. 1. 'ox, cow'; 2. 'milk'  
*gauua*- m. 'hand' (of daevic creatures)  
*gaṭō.arēza*- adj. 'whose battle has come, has been joined' (?)  
*gaṇdarēḍa*- m. name of a mythical monster  
*gam* 'to go, to come', pres. *jaša*-, perf. *jaŕm*- + *ham* 'come together' + *aiḍi-cit* 'come to'  
*gar*- f. 'welcome'  
*garō nmāna*- 'House of Welcome'  
*garēma*- ntr. 'heat'  
*gārēz* 'to lament', pres. *gārēz*-  
*gufra*- adj. 'deep, unfathomable'  
*grab* 'to grab, grasp, seize', pres. *gauruuaiia*-, aor. *gārōfš*- + *paiti apa* 'to withdraw' + *ham* 'to grap, grasp, seize'  
 -ca enclitic particle 'and'  
*cazra*- m. 'wheel'  
*caḍḅar*- cardinal number, adj. 'four'  
*caḍḅarēsaŕ*- cardinal number, adj. 'forty'  
*carētā*- f. 'racecourse'  
*ciḍra*- ntr. 'offspring'  
 -ciŕ enclitic particle

*cinman*- ntr. 'desire, endeavour';  
*cinmāne* them.loc.sg.  
*jaini* 3.sg.pass. → *jan*  
*jaini*- f. 'woman'  
*jaŕāuru*- adj. 'awake'  
*\*jaēšōmnō* Yt 19.93 → *ji*  
*jafra*- adj. 'deep'  
*jan* 'to slay, kill', pres. *jana*- + *auua* 'strike down'  
*ji* 'to defeat', fut. *jaēšīia*- + *jaēšōmnō* nom.sg.m.part.med.  
*jiŕāuru*- adj. 'awake'  
*jira*- adj. 'lively'  
*jīv* 'to live', pres.caus. *juuaiia*- 'make alive, revive'  
*juuaiiō* nom.sg.m.pres.part.act. → *jīv*  
*ta*- dem.pron. 'this'  
*taēra*- m. 'peak'  
*tarma*- adj. 'brave, heroic, strong'  
*tac* 'rush along', pres. *taca*- + *auui ham* 'come together into' + *apa* 'rush away'  
*tataša* Yt 19.52 → *taš*  
*tap* 'be hot', pres.inchoat. *tafsa*- 'become hot'  
*tanū*- f. 'body'  
*taraḍāt*- adj. 'overcoming'  
*tarō.yāra*- adj. 'lasting over the years'  
*taršu*- adj. 'dry, solid'  
*taršta*- perf.part.pass. of *ṽrah* 'to be afraid'  
*taršna*- m. 'thirst'  
*taš* 'to fashion', perf. *tataš*-  
*taḍriiāuuant*- m. name of an enemy of Vištāspa  
*tamaḥaēna*- adj. 'consisting of darkness'  
*te* pers.pron. → *tūm*  
*tinja* adv. interjection

*tūritia*-adj. 'Turanian'  
*tuḍaskā*-f. name of a mountain  
*tūra*-adj. 'Turanian'  
*tū* enclitic particle  
*tūm* pers.pron.2.sg. 'you'  
     *ṭβqm* acc.sg.  
     *te* (enclit.) dat.sg.  
*ṭan*j 'to drag, pull', pres. *ṭanjaiia-*  
*ṭamnan*'*haṇl*-adj. 'determined'  
*ṭβarəzštar*-m. 'fashioner'  
*ṭβqj* 'to become oppressed',  
     pres. *ṭβqzja-*  
*ṭβqm* → *tūm*  
*ṭrāḍra*-ntr. 'protection'  
*ṭraqp*-f. 'contentment'  
*ṭraqšda*-adj. 'thriving'  
*ṭritia*-ordinal number, adj. 'third'  
*ṭrisaṇt*-cardinal number, adj. 'thirty'  
*ṭrizafan*-adj. 'three-mouthed'  
*ṭrizafah*-adj. 'three-mouthed'  
*ṭrišuuā*-ntr. 'third'  
*daēuuā*-m. 'demon'  
*daēuuaiiasna*-adj. 'worshipping  
     demons'  
*daēuuō.dāta*-adj. 'created by demons'  
*daēnā*-f. 'view, attitude, religion'  
*daoivri*-f. 'speech' (of daevic  
     creatures), 'rant'  
*daozaṇ*'*ha*-ntr. 'hell'  
*dauu* 'to speak' (of daevic creatures),  
     'to gabble', pres. *dauua-*  
*daṇra*-adj. 'knowledgeable'  
*daṇhu*-f. 'land; inhabitant'  
*daṇhupaiti*-m. 'lord of lands'  
*dar* 'to hold', pres. *dāra-*  
     + *ni* 'to keep oneself hidden'  
*darəya*-adj. 'long'  
*darəyō.jiti*-f. 'long life'  
*darši.kairiia*-adj. 'acting audaciously'

*dasəma*-ordinal number, adj. 'tenth'  
*dasta* → *dā*  
*dahāka*-m. name of a mythical  
     dragon (*azi*-)  
*dā* 'to give'; 'to place, create'  
     pres. *daṭā-/daṭ-*, *daṭa-* (them.),  
     perf. *daḍā-/daḍ-*  
*dasta* 3.sg.inj.pres.med.  
*dātar*-m. 'creator'  
*dānaitiana*-adj. 'descending from Dāna'  
*dāman*-ntr. 'creature'  
*dāru*-ntr. 'wood', also:  
     'spear' in Yt 19.42 (?),  
     'bow' in Yt 19.85 (?)  
*dāštaiiāni*-m. personal name  
*dārəs*-f. 'gaze'  
*dāuš.manahitia*-ntr. 'evil-mindedness'  
*dōivra*-ntr. 'eye'  
*di*-dem.pron., only enclit. acc.  
*dis* 'to show', pres. *daēsaita-*  
     + *ham* 'show to oneself, bear  
     in mind'  
*dī* 'to see, behold', pres. *diḍā-*  
*duuā*-cardinal number, adj. 'two'  
*duuadasa*-ordinal number,  
     adj. 'twelfth'  
*duuar* 'go, run, rush' (of daevic crea-  
     tures), pres. *duuara-*  
     + *frā* 'run forward'  
     + *ham* 'run (to the contest)'  
*dušx'arənah*-adj. 'whose *x'arənah*-  
     is evil, luckless'  
*dušciṭra*-adj. 'of evil origin'  
*dušmanīiu*-adj. 'evil-minded, enemy'  
*dužuuandru*-adj. 'malicious'  
*dužuuarštāuuarəz*-adj. 'doing bad  
     work'  
*duždaēna*-adj. 'of evil faith, evil-  
     minded'  
*draoya*-adj. 'false'

*draonah*-ntr. 'portion, share'  
*draošišuuānt*-m. name of a mountain  
*druua*-adj. 'robust, healthy'  
*druuatāt*-f. 'health'  
*druuānt*-adj. 'deceitful'  
*dru-ca* Yt 19.85 instr.sg. of  
     → *dāru*-(?)  
*druj*-f. 'falsehood'  
*+ṭbišaiiānt*-adj. 'inimical, foe'  
*paoiriia*-adj. 'first'  
*paoiri*-fem. → *pauru-*  
*paoirim* adv. 'for the first time'  
*paiti* prep. and postp.  
     + acc. 'to, towards, against'  
     + instr. 'on, upon'  
     + gen. 'for'  
     + loc. 'for, in, at'  
*paitiša*-adj. 'hostile'  
*pairi* prep. + acc. 'around'  
*pairikā*-f. 'witch'  
*pauru*-adj. 'many, numerous'  
*pauruuata*-m. 'mountain, rock'  
*pauruuan*-ntr. 'knot, joint (of reed)',  
     also: 'arrow' (?) in Yt 19.85  
*pauruuāna-ca* Yt 19.85 instr.sg.  
     → *pauruuan-*  
*pac* 'to cook', pres. *paca*  
*paṭ* 'fly, rush; fall; go' (of daevic  
     creatures), pres. *pata-*,  
     pres.caus. *pataiia-*  
     + *ā* 'rush about'  
     + *auua* 'go down'  
     + *us* 'go up', caus.: 'raise up'  
     + *ā frā* 'walk about'  
*paṭana*-m. personal name.  
*paṭ* 'to fall', root-aor. *paṭ*-(?)  
     + *frā ā* 'fall upon' → *apāṭa*  
*paṇcō.hiia*-adj. 'of five species'  
*paṇtān*-m. 'path'

*para* prep. + abl. 'before'  
*paraḍāta*-adj. 'created before',  
     epithet of Haošiiaṇha  
*+parāṇhāt* 3.sg.subj.pres.act. → *²ah*  
*parānc*-Adj. 'away, aside'  
*paraš* Nom.sg.m. → *parānc-*  
*parō* adv. 'formerly'  
     prep. + abl. 'on account of  
     postp. + loc. 'before'  
*parl* 'to fight, struggle', pres. *parəta-*  
     + *paiti* 'fight against'  
*pasu*-m. 'cattle'  
*paskāṭ* adv. 'from behind'  
*pasca* adv. temporal 'then'  
*pascaēta* adv. temporal 'then'  
*pārəṇlara*-adj. 'opposite, other'  
*pərənāiui*-adj. 'of full age, majority'  
*pəšāna*-m. personal name  
*pouru.xšnul*-f. 'much strengthening'  
*pouru-ca* acc.pl.ntr. → *pauru-*  
*pouru.vāstra*-adj. 'rich in pastures'  
*pouruš.x'āstra*-adj. 'granting much  
     well-being'  
*pi* 'to swell, surge', pres. *pinuuā-*  
     + *frā* 'to swell, surge forward'  
*pilaona*-m. personal name  
*pitar*-m. 'father', nom.sg. *plā-ca*  
*pilu*-m. 'meal'  
*pisina*-m. name of a Kavi  
*puṭra*-m. 'son'  
*fraēšlō* Yt 19.34 → *²is*  
*fraorəpa*-m. 'mountain' (?)  
*fraxšni*-adj. 'prudent'  
*fradaṭā*-f. name of a river  
*fraṇrasiiian*-m. personal name  
*framitəm* Yt 19.29 → *mī*  
*frasasti*-f. 'honour'  
*(fra)šāna*-ntr. 'destruction'  
*frasāstar*-m. 'master'

*frasparaŋ* → *spar*  
*frasrūiti*-f. 'recitation'  
*franzaŋti*-f. 'offspring'  
*fraša*-adj. 'excellent'  
*frašō.carəstar*-m. 'renovator'  
*frāuuōi* 3.sg.opt.pres.act. (by haplogy < \**frā-uuauuōi*), → *bū*  
*frāḅβərəsām* gen.pl.  
 → *nauua.frāḅβərəsa*-  
*frāpaiia*-adj. 'western'  
*frāpaiia*-m. name of a mountain  
 \**frāṅku*-m. 'peak' (< \**fra-aṅku*-)  
*frāṅc*-adj. 'turned forward'  
*fraš* nom.sg.m. → *frāṅc*-  
*frāḅ*-adj. 'rejoicing'  
*fru* 'float, swim', pres.caus. *frāuuaiia*-  
 + *us* 'wash away, sweep aside'  
*fšaoni*-f. 'herd'  
*fšuiant*-adj. 'breeding cattle'  
*bašaza*-ntr. 'cure'  
*baiana*-m. name of a mountain  
*baj* 'to distribute, apportion', pres.  
*baša*, Yt 19.8 *bašaŋ* act. in an im-  
 personal sense, lit.: 'one appor-  
 tioned (the share to ...)'  
*baṇd* 'to bind', pres. *baṇdaia*-  
*bar* 'to bear', med. also: 'to ride',  
 pres. *bara*-

*naēda* negation 'neither'  
*naoma*-ordinal number, adj. 'ninth'  
*naire.manah*-adj. 'manly-minded'  
*nairiia*-adj. 'manly'  
*nairiām.hām.varəitiuuant*-adj.  
 'skilled in manly defence'  
*nauua* cardinal number, indecl. 'nine'  
*nauua.frāḅβərəsa*-m. 'nine glades'  
 Yt 19.77

+ *us* 'to bring up'  
 + *niš* 'to bring away, drive out'  
 + *paiti* 'to take up'  
*barana*-m. name of a mountain  
*barō.sraiiian*-m. name of a mountain  
*barō.zuš*-adj. 'rejoicing in booty'  
*bānumant*-adj. 'splendid'  
*bāmūia*-adj. 'radiant'  
*bāzu*-m. 'arm'  
*barəz*-adj. 'lofty'  
*barəzant*-adj. 'lofty, high'  
*barəzi.rāz*-adj. 'giving orders with  
 raised voice'  
*biiašān*-m. name of a Kavi  
*biūia*-ordinal number, adj. 'second'  
*bitim* adv. 'for the second time'  
 → *biūia*-  
*bi* 'to fear', also: 'to terrify' (?)  
 + *bišiuuā* nom.sg.m.perf.part.act.  
*bud* 'to perceive', pres. *baōda*-  
*buna*-m. 'bottom'  
*bū* 'to become', pres. *bauua*-,  
 root-aor. *bū*-  
 + *pairi* 'to get hold of'  
 + *frā* 'to take place, happen'  
*būmūia*-m. name of a mountain  
*būmī*-f. 'earth'  
*bram* 'to wander about',  
 pres.inchoat. *brāsa*-

*napāt*-m. 'grandson',  
 with *apām* name of a god  
*naḥhušman*-m. name of a mountain  
*nam* 'to bow', pres. *nama*-, *nāma*-  
 + *apa* 'to go away'  
 + *frā* 'to flee, retreat'  
*nar*-m. 'man'  
*nara*-m. 'man'  
*narauua*-adj. 'descending from Naru'

*'nas* 'to reach', s-aor. *nāš*-  
 + *niš* 'to take away, return' Yt 19.12  
*'nas* 'to be lost, disappear, perish',  
 s-aor. *nāš*-  
*nāman*-ntr. 'name'  
*nəra.gar*-adj. 'man-devouring'  
*nōi* negation 'not'  
*niiaḥhəmnō* Yt 19.67 → *'ah*  
*niuuika*-m. personal name  
*nipātar*-m. 'protector'  
*nišharətar*-m. 'watcher'  
*nī* 'to lead', pres. *naiia*-  
 + *auua* 'to fetch down'  
*nura*-adj. 'agile, alert' (?)  
*nmāna*-ntr. 'house'  
*ma*-pers.pron.1.sg. 'I'  
*mām* acc.sg.  
*mē* dat.sg. (enclit.)  
*mana* gen.sg.  
*maēnaza*-m. name of a mountain  
*maiia*-ntr. 'pleasure of lust'  
*maiōiōišād*-adj. 'sitting in the  
 middle'  
*mairiia*-adj. 'wicked, villainous',  
 m. 'villain'  
*maṇna*-adj. 'naked'  
*man* 'to think', s-aor. *maṇh*-  
*manah*-ntr. 'thought'  
*mañiiauuu*-adj. 'spiritual'  
*mañiū*-m. 'spirit'  
*marəzətar*-m. 'former'  
*marc* 'to destroy', s-aor. *marəzš*-  
*mašiiia*-m. 'mortal, man' (< \**mārtiia*-)  
*mašiiāka*-m. 'mortal, man'  
*masan*-ntr. 'greatness'  
*mazišuuant*-m. name of a mountain  
*mazdaōāta*-adj. 'created by Mazdā'  
*mazdā*-m. 'wisdom', with *ahura*-  
 name of the highest god of the

Mazdayasnian religion  
*mahrka*-m. 'destruction'  
*mahrkaḅa*-m. 'destruction'  
*māzañiia*-adj. 'gigantic'  
*māzdaiiasni*-adj. 'belonging to the  
 worshippers of Mazdā,  
 Mazdayasnian'  
*mərəiūiuu*-m. 'death'  
*mərəya*-m. 'bird'  
*mərəḅβənt*-adj. 'thinking of'  
*miḅaōta*-adj. 'falsely spoken'  
*miḅō.aojah*-adj. 'whose speech  
 is false'  
*miḅra*-m. name of a god  
*mī* 'to exchange', perf.part.pass. *mita*-  
 + *frā* 'to transform'  
*mrū* 'to speak', pres. *mrao*-  
*va*-pers.pron.2.pers. enclitic 'you'  
*vō* gen. 'of you'  
*vaēda*-m. 'missile'  
*vaēn* 'to see', pres. *vaēna*-  
 + *aiβi* 'to look upon, gaze at'  
 + *paiti* 'to look at'  
*vairi*-m. 'bay'  
*vairiia*-adj. 'to be chosen, best'  
*vazš* 'to grow', pres. *uzša*-, *uzšiiia*-  
 + *frā* 'to grow forth'  
 + *frā us* 'to climb up, flare up'  
*vac*-m. 'word, speech'  
*vacah*-ntr. 'word, speech'  
 \**vafruuant*-m. name of a mountain  
 + *vafrā*-f. name of a mountain  
*vaḥhan*-ntr. 'goodness'  
*vaḥhazdā*-m. 'giver of the very good'  
*vaḥhuiā* gen.sg.f. → *vohu*-  
*van* 'to overcome, defeat', pres. *vana*-  
*vanaiñtī*-pres.part.act.fem.  
*vanaiia.barəzan*-m. 'height of a tree'  
*varəcaḥhant*-adj. 'energetic'

*varəniia-* adj. 'having made his (bad) choice'  
*varəmi-* f. 'wave'  
 + *varəzi.dōiura-* adj. 'having powerful, sharp eyes'  
*varəšauua-* m. personal name  
*varəz* 'to work', pres. *varəziia-*  
 + *ni* 'to subject'  
*vas* 'to wish', perf.part.pass. *ušta-*  
*vasō.xšavra-* adj. 'ruling according to its own will, as it wishes'  
*vastra-* ntr. 'garment'  
*vasna-* m. 'wish'  
*vaz* 'drive, carry', pres. *vaza-*,  
 perf. *vaoz-*  
 + *auui ham* 'to flow into'  
 + *uz* 'to lead out'  
*vahišta-* adj. superl. 'best'  
*vāiti.gaēsa-* m. name of a mountain  
*vāzōdrikā-* f. name of a mountain  
*vārəyna-* lit.: 'slaying lambs' (?), only  
 with *mərəγ-* 'bird of pray'  
*vārəvrayna-* adj. 'victorious'  
*vāša-* m. 'chariot' (< \**uārta-*)  
*vāstra-* ntr. 'pasture'  
*vāstriia-* adj. 'belonging to pasture, farming, breeding'; m. 'farmer'  
*vəθβā-* f. 'cattle'  
*vərəvra-* ntr. 'victory'  
*vərəvrauuan-* adj. 'victorious'  
*vərəvrauuaštama-* adj.superl. 'most victorious'  
*vərəvrayna-* ntr. 'victoriousness'  
*vərəvrajan-* adj. 'victorious'  
*vouru.kaša-* adj. 'having wide bays',  
 name of a mythical lake  
*vouru.gaoiiaoiiti-* adj. 'having wide cattle-pastures'  
*vouruša-* m. name of a mountain  
*vahu-* adj. 'good'

*vō* → *vā-*  
*vōiynā-* f. 'flood'  
*viarəvriia-* adj. 'undisputed'  
*viārana-* adj. 'eloquent'  
*viāzman-* ntr. 'assembly',  
 pres.denom. *viāzmaniiia-*  
 'to speak in the assembly'  
 + *viq* nom.sg.in.pres.part.act. → *vī*  
 + *viuuāēda* → *vid*  
*vij* 'to brandish', pres. *vaēja-*  
*vid* 'to find', perf. *viuuāēd-*  
 + *viuuāēda* 3.sg.ind.perf.act.  
*višbana-* m. name of a mountain  
*vis* 'to be available, serve as', pres. *visa-*  
*viš-* m. 'poisonous plant' (?)  
*višauuā-* f. name of a mountain  
*vī* 'to pursue, chase after'  
 + *ā* 'to draw near'  
*vī.bərəvβənt-* adj. 'divided into sections'  
*viuuəqhuša-* adj. 'son of Vivasvant'  
*vīlāp-* f. 'wide water' (?)  
*vīra-* m. 'man'  
*vīs-* f. 'family, clan'  
*vīspa-* adj. 'all, every'  
*vīspa.tauruuiarī-* f. name of the mother  
 of Astuuat.ərəta  
*vīspā.āiāra-* adj. 'lasting for all the days'  
*vīzafāra-* adj. 'with wide-open mouth'  
*vīšauuant-* adj. 'poisonous'  
*vīštāspa-* m. name of a Kavi  
*raēuuant-* adj. 'opulent, splendid',  
 m. name of a mountain  
*raēvuuaštama-* adj.superl. 'most splendid'  
*raēmana-* m. name of a mountain  
*raozsna-* adj. 'light, radiant'  
*raozsni.xšnul-* f. 'radiant strengthen-

ing'  
*raoēila-* m. name of a mountain  
*raiiu-* m. 'splendour'  
*rauua-* ntr. 'space'  
*raṇa-* m. 'chariot'  
*raṇaēštā-* m. 'warrior'  
*rapuβina-* adj. 'of midday'  
*raz* 'to stretch', pres. *rāzaiia-*  
 + *ham* 'to rise up, step (to the  
*saokā-* f. 'glory, standing, reputation'  
*saosiiant-* m. 'saviour'  
*sata-* ntr. 'hundred'  
*saṇhu-* f. 'order, command'  
*saṇhaṇt-* adj. 'from generation  
 to generation, continuously'  
*sāiriuuant-* m. name of a mountain  
*sāstar-* m. 'commander'  
*siāuuaršan-* m. name of a Kavi  
*siānaka-* m. name of a mountain  
*sicidāuua-* m. name of a mountain  
*sižd* 'to chase away', pres. *siždiia-*  
*sī* 'to lie', pres. *saē-*  
 + *paii* 'to extend around'  
*suruuuata-* adj. 'audible'  
*sūra-* adj. 'strong',  
 with gen. 'ruling over'  
*star* 'to strike down, lay low',  
 perf.part.pass. *starata-*  
*stā* 'to stand', pres. *hišta-, xšta-*,  
 perf. °*šast-*, perf.part.pass. *stāta-*  
 + *us paiti* 'to rise up again'  
 + *frā* 'to step forth'  
 + *vī* 'to extend'  
 + *ham* 'to rise'  
*stāta-* perf.part.pass. 'standing' → *stā*  
*starata-* perf.part.pass. → *star*  
*sti-* f. 'existence'  
*stu* 'to praise', pres. *slao-*

contest)  
*razura-* ntr. 'forest'  
*rālā-* f. 'gift'  
 1*riṇ* 'to die', perf.part.pass. *irista-*  
 2*riṇ* 'to mix', pres. *raēvβa-*  
*ruc* 'to shine', pres. *raocaiia-*  
 + *us* 'to blaze up'  
*rud* 'to grow', pres. *raoda-*  
 + *ā* 'to grow up'  
 + *ā* 'to confess'  
*spaētinī-* adj. fem. of *spaētila-* 'white'  
*spar* 'to jerk, push, kick', pres. *spara-*  
 + *frā* 'to kick against' (+ Gen.)  
*spašiti-* f. 'observation'  
*spā* 'to throw', pres. *spaiia-, spispa-*  
 + *apa* 'to throw away, aside'  
*spāra.dāšta-* adj. 'granting prosperity'  
*spōnta-* adj. 'bounteous'  
*spōntō.dāta-* m. name of a mountain  
*spitauuvarənah-* m. name of a mountain  
*spitāma-* adj. name of Zarathushtra's  
 family  
*spitiura-* m. personal name  
*spiti.dōiura-* adj. 'having bright eyes'  
*snāuuioka-* m. personal name  
*snud* 'to cry', pres. *snaoā-*  
*sraiiān-* ntr. 'beauty'  
*sriira-* adj. 'beautiful'  
*sru* 'to hear', pres.caus. *srauuana-*  
 + *frā* 'to recite'  
*sruuara-* adj. 'bearing (an armour of)  
 horn(y scales), horned'  
*sruuō.zana-* adj. 'having leaden jaws'  
*sruṭ.gaoša-* adj. 'having ears which  
 hearken'  
*sruṭ.gaošōtama-* adj.superl. 'having  
 ears which hearken best'  
*zaodrā-* f. 'libation'

*zaoša*- m. 'pleasure, liking'  
*zainigau*- m. personal name  
*zairi.pāšna*- adj. 'having a yellow heel'  
*zairita*- adj. 'yellow'  
*zauuanō.sū*- adj. 'who prospers through libations'  
*zauruuan*- m. 'old age'  
*zaršavra*- ntr. 'words of abuse'  
*zadah*- ntr. 'fundament, buttock'  
*zafar*- ntr. 'mouth'  
*zam*- f. 'earth'  
*zaraθ uštra*- m. name of the founder of the Mazdayasnian Religion  
*zaraθ uštri*- adj. 'Zarathushtrian'  
*zarañiūr.pusa*- adj. 'having a golden diadem'  
*zarənumaiti*- f. name of a river  
*zasta*- m. 'hand' (of ahuric beings)  
*zāta*- adj. 'born'  
*zəmarəguz*- adj. 'hiding in the earth'  
*zərōdaca*- m. name of a mountain  
*zurō.jata*- adj. 'treacherously killed'  
*zuš* 'to enjoy', perf.part.pass. *zušta*- + *frā* 'to like, love'  
*zgađ* 'to dash', pres. *zgađa*- + *ā frā* 'to dash forward to'  
*zbar* 'to go astray, deviate, move around', pres. *zbara*-  
*zrañia*- ntr. 'lake, sea'  
*zruuan*- m. 'time'  
*šud*- m. 'thirst'  
*š(ii)u* 'to move, go away', pres.inchoat. *šusa*- + *frā* 'to fly away'  
 pres. *šauua*- 'to drive' + *apa* 'to drive away'  
*šiiəoθna*- ntr. 'deed' (< \**ēiautna*-)  
*ya*- rel.pron. 'who'  
*yaēšiiant*- → *yah*

*yaorštiuuant*- adj. 'skilful'  
*yauuaēji*- adj. 'living forever'  
*yauuaēšū*- adj. 'thriving forever'  
*yauua* adv. 'as far as'  
*yaθa* 1. adv. 'how'; 2. subord.conj.: causal 'because, as'; final 'so that'  
*yaθa ya* subord.conj. consec. 'so that'  
*yaθna* adj. 'how'  
*yaōā* adv. 'where from'  
*ya* 1. adv.; 2. subord.conj.: temp. 'when'; causal 'since'; final, consec. 'so that'  
*yam* 'to hold', pres. *yāsa*- + *ni* 'seize'  
*yasna*- m. 'veneration'  
*yaz* 'to venerate', pres. *yaza*-  
*yazata*- adj. 'adorable'  
*yah* 'to boil', pres. *yaēšiiā*-  
*yahmiiā.jatara*- m. name of a mountain  
*yātu*- m. 'sorcerer, wizard'  
*yezi* subord.conj. conditional 'if', temp. 'when'  
*yima*- m. name of a mythical king  
*yimō.kərənta*- adj. 'cutting Yima to pieces'  
<sup>1</sup>*ha*- dem.pron. 'this'  
<sup>2</sup>*ha*- pers.pron.3.pers., enclitic *hē* dat.sg.  
*haētumata*- adj. 'belonging to Haētumant'  
*haētumant*- m. name of a river  
*haēnā*- f. 'enemy army, hostile army'  
*haoma*- m. name of an intoxicating plant  
<sup>1</sup>*haosrauua*- m. name of a Kavi  
<sup>2</sup>*haosrauua*- m. 'Well-famed', name of a bay of Lake Vourukaša  
*haošiiāha*- m. name of a mythical king  
*haili*- pres.part.act.fem. 'being' → <sup>1</sup>*ah*

*hauruuatāt*- f. 'wholeness'  
*haka* adv. 'at once'  
*harai*- m. 'companion'  
*hac* 'to follow, accompany', pres. *haca*- + *upa* 'accompany'  
*haca* prep. + instr. and abl. 'from'  
*haθra* adv. 'at once'  
*haθrauua*- ntr. 'immediate victory'  
*hapta* cardinal number, indecl. 'seven'  
*haplandiia*- adj. 'of seven parts'  
*haptaθa*- ordinal number, adj. 'seventh'  
*han* 'to win', pres.desid. *išāha*-  
<sup>1</sup>*hama*- adj. 'same'  
<sup>2</sup>*hama*- adj. 'all, whole'  
*haman̄kuna*- adj. 'hooked together'  
*hamərəθa*- m. 'enemy'  
*hamō.manah*- adj. 'having the same thought, of the same thought'  
*hamō.vacah*- adj. 'having the same speech, of the same speech'  
*hamō.šiiəoθnah*- adj. 'having the same action, of the same action'  
*haraiti*- f. name of the primordial mountain  
*harc* 'to emit, discharge', pres. *harəcaiiā*- + *frā* 'to send forth'  
*hazayra*- cardinal number, adj. 'thousand'  
*hazayra.yaoršti*- adj. 'having a thousand skills'  
*hazah*- ntr. 'violence'

*hāu* nom.sg. → *auua*-  
*hāma*- adj. 'all, whole'  
*ham.varəiti*- f. 'defence'  
*ham.varəitiuuant*- → *nairiām.ham.varəitiuuant*-  
*hē* → <sup>2</sup>*ha*-  
*hi* 'to bind, fetter', perf.part.pass. *hita*-  
*hi*- pers.pron.3.pers., only enclitic acc.  
*hita*- perf.part.pass. 'fettered' → *hi*  
*hitāspa*- m. personal name  
*hid* 'to drive', pres. *hiða*- + *apa* 'escape' (fientive sense) in Yt 19.56  
*hinu*- m. 'bond, fetter'  
*hizū*- m. 'tongue'  
*huuacah*- adj. 'whose words are good'  
*huuaršta*- adj. 'well-done'  
*huuaspa*- f. name of a river  
*huuəθβa*- adj. 'having good herds'  
*huuira*- adj. 'manly'  
*huzšaθrō.təma*- adj. 'whose rule is best'  
*hutāšta*- adj. 'well-created'  
*huðaēna*- adj. 'whose faith is good'  
*hunu*- m. 'son' (of daevic creatures), 'spawn'  
*humala*- adj. 'well-thought'  
*humanah*- adj. 'whose thoughts are good'  
*husasta*- adj. 'well ordered'  
*huzantū*- f. 'good recognition'  
*hušiiəoθna*- adj. 'whose deeds are good'  
*hūrta*- adj. 'well-spoken'

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## Abbreviations

acc. = accusative	f., fem. = feminine	postp. = postposition
act. = active	indecl. = indeclinable	prep. = preposition
adj. = adjective	indef. = indefinite	pres. = present
adv. = adverb	interrog. = interrogative	pron. = pronoun
aor. = aorist	lit. = literally	rel. = relative
Av. = Avestan	m. = masculine	sg. = singular
caus. = causative	med. = middle	subj. = subjunctive
comp. = comparative	MP = Middle Persian	subord. = subordinating
conj. = conjunction	nom. = nominative	superl. = superlative
consec. = consecutive	ntr. = neuter	temp. = temporal
dem. = demonstrative	part. = participle	them. = thematic
denom. = denominative	pass. = passive	Y = Yasna
desid. = desiderative	perf. = perfect	Yt = Yašt
du. = dual	pers. = personal	
enclit. = enclitic	plur. = plural	

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